



# the NATIVE VOICE

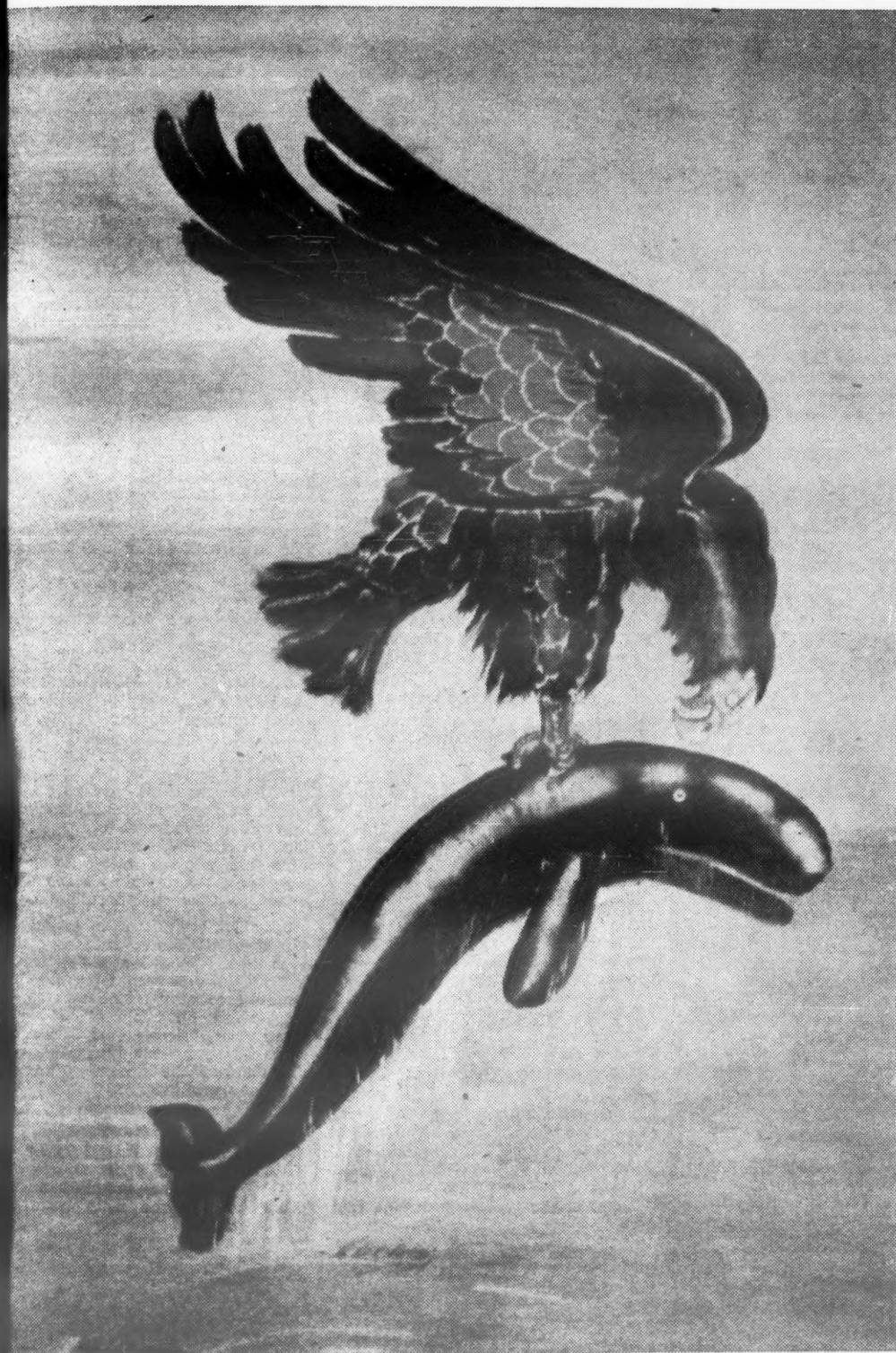


OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

VOL. II.—No. 4.

VANCOUVER, B.C., MARCH, 1948

PRICE 10 CENTS



PAINTING BY GEORGE CLUTESI

## The Thunderbird

The Thunderbird is among the oldest and most powerful mythical figures of the Coastal Tribes of Vancouver Island.

This huge bird caught and subsisted on whales, the mammals of the sea, and was supposed to have been seen on occasions by the Coast tribes.

The bird was so big that its very appearance darkened the sky, and when angered caused thunder by the beat of his wings and lightning by the flash of his eyes.

The Thunderbird was adopted as a figurehead and the right to use it was reserved for the most powerful and wealthy. Those who were able to earn the right to the emblem guarded the copyright zealously.

HENCE THE FIGURE of the Thunderbird is always placed on top in the most prominent place of a totem or a carved mural board.

Very few indeed earned the right to this figure. Those who did became influential in society and in battle.

This painting depicts a successful hunt. The huge bird has just picked up his dinner, hence means peace and security.

Thunder mountain, legendary home of the Thunderbird, is about 30 miles north of Port Alberni.

George Clutesi's paintings are particularly significant in that they are visual records of traditions and legends handed down from his father who was an orator of the Sechat Tribe.

George Clutesi's paintings will be shown at Conference.

## Indian Art Takes Over at Parley

See Supplement Inside

# Saskatchewan Indians Challenge Ottawa

## New B.C. Commissioner Has 'Valuable' Record

It is with great pleasure that we, the Executive of the Native Brotherhood of British Columbia, take this opportunity of introducing Mr. W. S. Arneil who has recently been appointed Indian Commissioner for British Columbia.

Mr. Arneil replaces Commissioner D. M. McKay who has been transferred to Ottawa as Superintendent of Welfare. Mr. Arneil has spent many years among the Indians and was the Regional Supervisor in Ontario where the population was well over 30,000. The experience gained by actually spending seven and a half years on reserves will prove very valuable in taking care of the many problems arising daily.



W. S. ARNEIL

His experience in agriculture will prove very valuable, as assistance of this nature is sorely needed in the farming and ranching districts which abound in the many reserves in the interior districts.

The Commissioner's experience in reforestation will be very valuable, as logging operations take place on the numerous reserves of an extensive and destructive nature.

Valuable assistance will be extended to those who follow the traplines for their daily bread and co-operative methods used in disposing of the valuable furs, especially in the isolated districts where the Native is being exploited and forced to accept what is offered. The Commissioner is also a hunter and is well versed in the art of inland fresh water fishing.

Indian Commissioner Arneil hopes to make a contribution for better conditions and general welfare of the Native people and wishes for the whole hearted co-operation of all.

He also extends congratulations to the organization of the Native Brotherhood and the wonderful work that is being accomplished by its executives in carrying on the many services for its members. He hopes to assist whenever the opportunity arises.

The offer of assistance from the Commissioner will be greatly appreciated by the members of the organization and the Commissioner can rest assured that the requests will be many.

ED NAHANEE,  
Business Agent.

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Greetings to the Delegates and Best Wishes for Success of the Conference on Native Indian Affairs.

— from —  
**UNITED FISHERMEN & ALLIED WORKERS' UNION**

"IN UNITY LIES STRENGTH"

## 30-POINT RESOLUTION TELLS GOVERNMENT NATIVES WANT NO MORE "DELAYS"

In a 30-point resolution directed at the Dominion Government, the Union of Saskatchewan Indians made it clear in their meeting held in Saskatoon earlier this year, that they do not intend to step aside for government postponements.

Presiding over the meeting was J. B. Tootoosis. Thirty delegates were in attendance.

In their education resolution they said, "we petition the Indian Affairs Branch, requesting that a day school with teacher's residence be established at Deschambault Lake and Pelican Narrows. . . ." Resolutions passed earlier by the union had been ignored and the 30 delegates followed the proposals with a resolution . . . "that in the fourth report of the special joint committee of the Senate and House of Commons . . ." at the conclusion of the '47 sittings it was recommended . . . "that the whole matter of education of Indians be left over for further consideration."

**ROYALTIES AS THEIR fifth resolution maintained that . . . "Treaty Indians of this Union, maintain that such payment of fees by Treaty Indians is contrary to their articles of Treaty." It also stressed that . . . this assembly appoint an organizer for the Union of Northern districts . . .** M. F. Norris of Prince Albert was duly appointed.

As Resolution 8, they resolved that . . . "instead of surrendering our timber to tenders as presently in effect, that a system of contract

by mutual agreement as between Indians and timber operators be effected whereby the Indians may own the lumber instead of the lumber operator, thus assuring to Indians a greater cash return than they are presently receiving. . . ."

Sioux non-treaty Indians were discussed and the union decided to petition the Indian Affairs branch that it give "special consideration to Sioux Indians in order that they may enjoy full rights and privileges of a full-treaty Indian."

**PETITION TO THE Indian Affairs Branch, requesting that a hospital be built at Pelican Narrows, was contained as a resolution.**

On the knowledge that a Treaty Indian named Eli Wuttanee, after being recommended by a medical doctor, Dr. Kirkby, had been refused employment at the new Indian Hospital at North Battleford, Sask., the union resolved that direction be given to a section of the Indian Act . . . "that Indians who are qualified for any position in the administration of Indian Affairs at any level, be given a preference for appointment to such positions within that administration for which they qualify or are suited."

**COMMERCIAL FISHING** being one of the mainstays in supporting the livelihood of the Treaty Indians, it was maintained that a reasonable standard of living by Indians as well as whites could not be maintained at present high prices of goods and comparatively low prices of fish. They urged that the Federal and Provincial Governments replace relief by payment of a subsidy on all fish produced in these northern areas.

Speakers included George Shano, capper of Salteaux Indians from Manitoba, who attended the meeting as an observer from the Indians of Manitoba. He mentioned they were only being organized there, but assured the assembly that they were all interested but only lacked the necessary knowledge of procedure.

A general meeting will be held of the Union of Saskatchewan Indians at Prince Albert, July 1-2 of this year. Election of officers for the Union of Saskatchewan Indians will be the main issue of the agenda.

## MISSING BOATMAN SOUGHT

Fate of Abel Derrick, 48-year-old mail boat operator, missing since he set out for Kincolith February 6, remains a mystery to search authorities from three Naas River villages. They have searched a 70-mile stretch between the river mouth and Aiyansh.

First word of Derrick's disappearance was received at Prince Rupert by Indian Agent F. E. Anfield.

The possibility exists, however, that Derrick may have sought shelter in one of the many cabins along the route, perhaps with engine trouble.

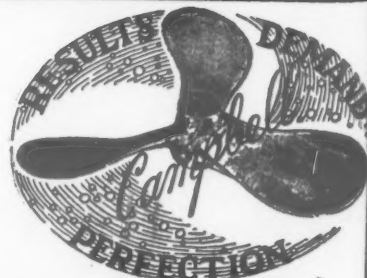
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# North District Plans Major Expansion

## Sioux Leaders Take Protest To Washington

CHICAGO.—Four Indian leaders, representing 4500 Sioux on the Standing Rock reservation in North and South Dakota, passed through Chicago on their way to Washington to protest what they called waste and red tape in the administration of Indian affairs.

In the party were John Gates, a member of the executive board of the National Congress of American Indians; his sister, Josephine Gates Kelly, chairman of the Tribal Business Council; Abraham Buckley, member of the Treaty Commission, and Basil Two Bear, chairman of the Black Hills Claim Commission.

THEY TOLD A STORY of near starvation conditions on the reservation, of run-down homes, of \$25 monthly meted out to support a family of five. Conditions, they said, have grown steadily worse for 25 years and they plan to take advantage of recent publicity to obtain some relief from Congress.

"The United States Government made promises to our grandparents which have not been kept," said Mrs. Kelly. "It is poor administration that causes hardship and actual want."

"The Indian Bureau has plenty of funds but the employees are too busy fixing themselves up to aid the Indians. They have good salaries and good homes but the money does not get through to the Indians."

"Those at the head are not Indians and they do not understand the problems of the Indian. They are using all the money for administration."

THE INDIAN, said Mr. Kelly, does not want charity, but an opportunity for education and a chance to work.

"Very little has been done for the Indian returning from service," she continued. "Practically, the Indian youth has but three privileges. They are the right to choose his religion, vote, and fight for his country. We are going to ask Congress to bring some sense out of the present condition."—News-Herald, Vancouver.

## PRINCE RUPERT MEETING DECIDES TO AID, STUDY INTERIOR AREAS

By FRANK CALDER

The session of the northern district of the Native Brotherhood of British Columbia, held in Prince Rupert on March 3, 4, 5, culminated in advance toward expansion and unified administration.

The meeting extended its deepest and sincere welcome to two interior delegates, Joseph Leon and Lazelle Charlie, secretary and president of Topley Landing Native Brotherhood. The two delegates reported on the beginning of membership organizational activities and of its present 50 members in their vicinity.

TO FURTHER the cause of expansion it was approved by the meeting that Edward Bolton, Northern District vice-president, and Vincent Wells, newly-elected Northern Business Agent, organize the Babine area and surrounding districts, and study at the same time the social and economic conditions of the interior Native inhabitants.

In order to organize the northern districts more thoroughly, and to keep members in closer contact with one another, it was decided that new district vice-presidents be elected.

The election was in favor of Johnson Russ for the Naas River district, and Matthew Williams for the Queen Charlotte Island district. This is a step forward to a firmer administration of the northern section of the Native Brotherhood.

DISCUSSIONS ON fish, timber and embargo questions were general mainly pertaining to their negotiable phases.

On the question of Native reforms which are taking shape in Ottawa, emphasis is again placed on preparedness, as to evidential presentations to Parliamentary Joint Committee, and as to other official requirements.

Chief William Scow, president of the Native Brotherhood of B.C., who responded to the invitation of the northern district, presided over the session.

Chief Scow left for Vancouver Friday evening. Before proceeding to the University of B.C., where he will attend the Conference on Native Indian Affairs, he hopes to do organizational work on the west coast of Vancouver Island.

LATER IN the month, following an interview with Dr. Dory, secre-

## HALIBUT SEASON TO SET RECORD; MANY PREPARE

Native fishermen of British Columbia are preparing to take an extensive part in this year's halibut fishing, which opens May 1 and is expected to bring a catch of 56 million pounds on the Pacific Coast.

The catch—forecast by International Fisheries Commission as it declared a 1,000,000-pound boost in the area quota, bringing it to 25,500,000 pounds—is about 30 per cent more than that taken by unrestricted fishery before regulation began.

Also announced by the commission is inclusion of the waters of Massett Inlet in the Massett Nursery area which is closed to halibut fishing.

SEASON ENDING times are: areas 1b and 2 when area 2 limit is taken; areas 1a and 3 when area 3 limit is reached, with area 4 closing at the same time unless this area has reached its 500,000-pound quota earlier. Area 3 has the same limit as last year: 28 million pounds.

The commission also revealed that the higher catch this year will be taken with one-third less fishing effort than that needed for a smaller catch in 1947.

Regulations this year again allow setline vessels to secure permits to retain for sale on pound of halibut for each seven pounds of other saleable species of fish caught incidentally while fishing for types other than halibut, during a limited period after closure of the areas to halibut fishing.

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By NA-NEE

(Haida for Grandmother)

## How Koishin-mit Got His Broken Beak

By GEORGE CLUTESI

Koishin-mit watched the fishermen come in, their big canoes laden with fresh herrings. He hailed and asked where and how they caught so many.

Now his neighbors were always making fun of Koishin-mit because he was so greedy and simple and loved to copy other people. So the ones with the most fish answered very seriously, "First of all we took the widest and longest board and placed it into the sea at night and in a very short while it was loaded with herrings and we scooped them into our canoe with our wooden bailers. Go and try it. There is a good run of herrings right now."

Koishin-mit said nothing, he went straight home and straight to bed. Before dawn he aroused his little wife, Pash-huk, "Nah, awake, awake, we are going out fishing this morning before the light of day arrives. Get up and make the lunch while I take this board off."

"BOARD! WHAT BOARD, what do you want of a board?"

"Be still and go do your duty," cautioned Koishin-mit to his mate, as he began taking the thongs off which fastened and held the board together. He loosened the widest and longest one and packed it down to his waiting canoe, called his mate Pash-huk to hurry.

The huge and heavy board was placed in the middle of the little canoe and all but swamped it with water. "Nah," began Pash-huk very timidly, "I don't think you will need that board to catch herring with."

"Keep quiet, and be still," commanded he, full of authority, "I know what I do." So off they paddled to the fishing grounds with both ends of the board slapping the water and threatening to upset the small canoe.

"WE HAD BETTER go back," began she again.

"Be quiet and paddle, you talk too much."

They found a nice school of herring and Koishin-mit slid his plank into the sea among the fish, but as soon as he lifted it again the fish would all slide back into the sea.

Koishin-Mit tried and tried again until he lost his temper. He grabbed the long heavy plank and pushed it into the deep with all his might.

"Go and stay down there in the sea," he yelled as he watched the ripples where the board disappeared into the water. Then swish! bang! crack! The plank shot back upwards and hit Koishin-mit square on his beak.

KOISHIN-MIT FLOPPED down limp in the canoe while Pash-huk cried out in alarm. "Caw, caw, caw," but too late, her poor Koishin-mit lay limp in the canoe apparently dead, so she began to cry, "Caw, caw, caw—my husband, my mate, my life-long mate, he is gone, he is gone, he is dead, dead, dead."

The villagers heard her come wailing into the bay in the morning and guessed what had happened. "Koishin-mit will copy," they said and one of those who told him about the board trick, flopped on his back and chuckled with glee.

"He will copy others. A broken beak you have now, because you love to copy other people; you deserve it, you deserve it!"

The neighbors helped pack poor Koishin-mit into his house on the huge board he took out, for he wasn't dead but just knocked out of his senses. Poor, poor Pash-huk came limping behind crying, "Caw, caw, caw."

So that is how the raven got his broken beak.

## CONTEST

Our best letter this month is from Marion Jumbo from Lytton, B.C., as she tells fondly of her Grandmother's Indian stories and "Grandma's biscuits."

We hope for next month Marion will write us her favorite story her Grandmother tells her. Also that more little Bows and Arrows will send in letters for publication.

### LYTTON GIRL WRITES

Lytton, B.C.

Little Bows and Arrows Club:

I am eight years old. I take lessons by correspondence. I am in grade two. I like it very much. I like to draw and paint.

I am staying with my aunt and uncle and grandma. Grandma and I have fun. She tells me Indian stories and I like listening to them, and I tell her stories from my lessons.

I can cook and I can bake biscuits. I call it grandma's biscuits because she taught me how to make it.

MARION JUMBO.

### TORONTO INTERESTED

Toronto, Ont.

Editor, The Native Voice:

We are very interested in the progress of Indian young people in every province and feel that their efforts in such a variety of interests should always be given suitable publicity. The Native Voice offers this opportunity.

CLARA ROBERTSON.

## Skidegate Youth Have Topnotch Sports Club

By JOHN G. WILLIAMS

During the summer of 1933 the young men of Skidegate were compelled, through lack of organization, to use one softball for the whole season. Whenever the seams gave way, one of the boys would undertake to repair the damage in time for the next day's games.

Obtaining donations for any kind of sports equipment was always a disagreeable chore, since it was necessary to canvass the whole village before raising enough to buy even a football.

Today, 14 years later, we see a completely different picture. These same young men have not one, but a stock of softballs valued at \$100, which, with other sports equipment, is available to the whole village.

This change has been brought about by the Sons of Skidegate Athletic Association, organized in the autumn of 1933 by a group of young men, most of whom were former students of Coqualeetza School.

Before the club was organized, a small clearing had been donated to the young people of the village for a playground, and this was extended to a full-sized soccer field by club members and other villagers interested in athletics.

This field, which has cost the club hundreds of dollars in cash and labor, is the only full-sized ball park in Skidegate Inlet, and is now the envy of many villages on the coast.

Ex-Servicemen who served at the Alliford Bay Air Station during the war may remember many a hard-fought game of soccer and softball, as well as the track meets sponsored on this field by the club for our mutual enjoyment.

It is on this field also that the club holds its annual May 24th Field Day, with a program of sports, most of which are for the kiddies. It is a point of pride with the club members that this field day has not once in 14 years been cancelled.

(Continued on Page 16)



TEEN-AGERS—These are the Bella Bella Teen-Agers who are doing fine work for their village. They are a bright and eager group. Executive of the group reads as follows: Top row, second from left, Hilda Williams, president; third, Dorothy Windsor, vice-president; fourth, Patsy Williams, treasurer; fifth, Dolly Humchitt, secretary. Inset is a picture of two high school students who belong to the Bella Bella Teen-Agers and are attending the Langley High School. They are Beverly Mason and Doris Hall.

## THE B.C. - YUKON SECTION

# CCF

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## The Native Brotherhood

and

Best Wishes for a Successful Conference!



# THE SONGS OF UAILMIT

Exclusive to THE NATIVE VOICE. Four Years' Work Entailed in the Translation. Copyrighted.

These legends were given to Eloise Street by Chief Khalserten Sepass of Chilliwack. He had them by exact memorization in an ancient Indian tongue which he translated into Chilliwack Indian. Through this medium with the help of Chinook and what English he had, Mrs. C. L. Street and Eloise Street were able to get a translation accurate in rhythm and meaning. These legends have never been published before and will not be put into book form until printed in this paper. There are sixteen chapters in all, and they give a history of our Indian race as handed down from Medicine Man to Medicine Man. In later chapters, the legends tell of the Flood and the rise of Man again from that time.

## QUAITZAL SPATZ

Tseohill  
Lay buried in the mud,  
But still,  
Deep in his sluggish brain,  
Burned the old memory,  
The Wish and the Will,  
The half-known hope,  
Gift of Khals . . .  
All that was left  
Of the first man  
Friend of Khals  
And chief of Schvail, the earth.

Worms grew to fish,  
Fish grew to birds,  
Birds grew to beasts,  
Until, at last,  
Quaitzal Spatz, the grizzly bear,  
Stood upon two legs,  
Tall, like a man,  
And in his wakening mind  
Old memories quickened,

Called, demanded . . .  
Quaitzal Spatz heard the message  
And knew it was for him.  
He remembered Tseohill and  
Khals  
And Tse-chilt-a-mukh,  
The land beyond Swayhil, the sky.

He saw Siakhum, the Sun,  
Rise out of the edge of the sea.  
He saw Oabitz, the red dawn,  
Reddening all the water.  
Quaitzal Spatz thought:

Siakhum, the Sun,  
Comes out Oabitz, the red door.  
I will go through that red door  
And see Quhilamukh,  
The people of that land.

So he went out  
And floated in the red water.  
He looked at Siakhum, the Sun,  
And the Wish that was deep within  
him

Caught fire from the sun  
And burst into flame.

Quaitzal Spatz floated in the water  
And waited for Khals  
To make himself known.

Down from Siakhum, the Sun,  
Came Yukhola, the shining seagull,  
And flew low over him.  
He made no move,  
But floated on the red water.  
Down from the sun came Hyohala,  
Eagle of comet wings,  
And flew over him.

He made no move  
but floated on the red water.  
Down from the sun came  
Tsoyayhis,  
The great bird of Khals,  
Caught up Quaitzal Spatz  
Out of the red water  
And flew with him  
to Tse-chilt-a-mukh,  
The land beyond Swayhil, the sky.

On the shore  
The little brothers of Quaitzal  
Spatz,

Squia, the squirrel,  
Tsupuk, the skunk,  
Mullus, the raccoon,  
Tsiakiak, the mink,  
And Skuritz, the ruffled grouse  
watched  
With fear and sorrow.  
They said:

"We are good to run,  
To hunt and to shoot;  
We will go to Tse-chilt-a-mukh  
And find Tsoyayhis, the great bird,  
And Quaitzal Spatz, our brother.  
We will take bow and arrow  
And search Swayhil, the sky,  
Until we find the door of that land  
And set our brother free."

Uailmit sang:

"Many moons passed over the  
forest;  
Winter came  
And after it the warm sun,  
The bursting of leaf-buds,  
The summer,  
The whirl of red leaves,  
Mad in the death-dance . . .  
And still they looked for a door."

At last, after long wandering,  
They saw, far above them,  
A hole.  
In swayhil, the sky.  
They talked,  
The little brothers of Quaitzal  
Spatz:

"Are we Maymukh, the birds,  
That we can fly to that hole?  
No, we are good to shoot;  
Let us make a ladder of arrows."

So they shot arrows into the sides  
of the hole,

Arrow piercing arrow,  
Until two poles were made,  
Reaching from sky to earth.  
Then said Mullus, the raccoon:  
"We must have rope for our  
ladder."  
So he danced and he sang,  
He danced and he sang,  
Until the branches of Hopai, the  
cedar,  
Left their stem  
And followed him,  
Dancing and singing  
To make rope for the ladder  
Of the little brothers of Quaitzal  
Spatz.

Squia, the squirrel,  
Ran up and down the ladder,  
Chattering shrilly,  
Crying to the others:  
"Come, it is safe.  
Let us go up to that door  
And find our brother, Quaitzal  
Spatz."

So they went up the ladder,  
Squia, the squirrel,  
Tsupuk, the skunk,  
Mullus, the raccoon,  
Tsiakiak, the mink,  
And Skuritz, the grouse . . .  
And they went through that door  
That leads to the land on the  
other side of the sky.

There they found Spilkhil, the  
empty plain,  
And, far away,  
They heard a sound of singing . . .  
But they saw no people of that  
land.  
So they walked across the plain,  
Spilkhil,  
And all the way they heard the  
voice . . .  
But the plain stretched wide and  
far  
Before them.

Then they came upon Kakhatlitzil,  
the ant,  
Singing.  
They cried: "Where are Quhila-  
mukh,  
The people of this land?"  
Kakhatlitzil, the ant,  
Sang, and would not answer.

They took the rope,  
Made of the branches of Hopai,  
the cedar,  
And they bound the ant,  
Pulling tighter and tighter.  
Kakhatlitzil, the ant,  
Sang and would not answer.

Tighter yet they pulled  
Until the singing stopped  
And Kakhatlitzil said,  
Whispering,  
On a last sighing ebb of breath:  
"I will be your guide . . .  
Only loosen the rope."

## Who Cares?

By K. CASLER

I have been tired and hungry  
All my life.  
I lack the will  
To claim the rights I have,  
Or strive for those I lack.  
My legs are thin.  
My young wife stoops  
Beneath the papoose in its shawl  
Upon her back.  
The Pale Face asks,  
"Why don't he find a job and work  
Like me?"

Some day in Happy Hunting  
Grounds, I may  
Feel well and strong;  
But here? Who knows or cares  
That I've been tired and hungry  
All my life?

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## BROTHERHOOD AND SISTERHOOD NEWS

## 'Back Our Organization,' Ed Bolton Urges Youth

Over the CFPR Station on March 6th came a voice young and earnest, as Ed Bolton made his plea for more push from the Native Brotherhood members, and consideration by others for the ideals the Brotherhood support. Ed Bolton is one of the youngest members of the executive and holds the Vice-Presidency of the newly created Skeena District.

His appeal was directed to the young people to realize they are the ones deeply concerned in the affairs of the country, and to the older people to stand solidly behind the young.

The creation of the Native Brotherhood of British Columbia by Ambrose Reid, William Beynon, Heber Clifton and the late Alfred Adams was outlined and in a review of the history of the Brotherhood, emphasis was placed on the following:

## CHRISTIAN WORK

1. The Native Brotherhood is based on Christian faith.

2. The administration is carried on by the executive body comprising the President, Secretary, Treasurer and the ten District Vice-Presidents. All matters pertaining to Ottawa are dealt with through the Legislative Committee, of which Dr. P. R. Kelly is chairman.

3. The aims are to elevate standard of living, education and social structure.

4. The organization is chartered as an incorporated body and recognized as representative by the government, and recognized as the only bargaining agent for all Indians who pursue various industries.

tries. Contrary to general belief, the Brotherhood is not a fishermen's organization.

## VOTE EXTENDED

5. The Brotherhood is backed by the Ladies' Auxiliary known as the Native Sisterhood. In the past the Sisterhood did not have the vote at Conventions, but the vote has now been extended to include this auxiliary.

Mr. Bolton clearly showed that with such rapid progress in recent years comes greater responsibility, therefore need for greater co-operation. So much of this improvement can be directly attributed to the efforts of the Native Brotherhood of British Columbia.

Quoting Mr. Bolton, he says: "This, my friends, is why I am urging you to support your organization, both financially and morally. This organization is yours. It can only accomplish as much as you put into it. Unless we start pulling together I am afraid we have a dim future."

## FIGHT FOR FUTURE

"It is your future we are fighting for, and your children's. I wish to mention education at this time as it is one of the most important factors in our lives. I would like to ask the parents to see that their children attend school regularly and to see they study hard to make the most of their opportunity, as education is essential in the competitive world. Your organization has repeatedly approached the powers to grant better educational facilities, and I sincerely believe the Department of Indian Affairs will soon reach a sound solution."

"We are to assemble once again soon here in Prince Rupert and I would like to see many representatives of all the native villages in the North because many urgent and important issues will be discussed. New plans were drafted by the recent executive gathering in Vancouver and all these will be made known to you at the coming meeting."

## SOME UNAWARE

"It is surprising how many of our own people are not aware of the sharp contrast in conditions; and on the other hand, the number of white friends who have gone out

## Charles Patsey Thanks Leaders

Hazelton, B.C.

Mr. William Scow,  
President of Native  
Brotherhood of B.C.  
Dear Mr. Scow:

I wish to thank you and all the executives for inquiring about my brother's condition. I am very glad to say he is improving all the time and he is out of danger that we feared since he met with the serious accident. Although he will be a cripple all his life, I am glad he is living.

In conclusion I wish you and all the executives every success.

Yours faithfully,

CHARLES PATSEY,  
Northern Interior District  
Vice-President.

## Visits Vancouver

Mr. James Sewid, Alert Bay District Vice-President for the Native Brotherhood of B.C., was a visitor to the office at Vancouver. Mr. Sewid is in Vancouver on business and is also having repairs done to his two seiners, the "Frank A. M." and the "Adele M." As these repairs will take up the better part of a month, he has returned to his home at Alert Bay.

of their way so that we may gain recognition. I wish to thank them for their efforts.

"Before closing I wish to thank this station for making this broadcast possible so that I may reach those in every home who are interested in our people."

"Thank you and God bless you all."

## BAND APPEALS FOR GOV'T AID TO BUY RANCH

LILLOOET.—Again Chief Sam Mitchell called his people to assembly on the 15th February at his village in Fountain, discussed means and ways to get the Fountain Ranch which is for sale at present, having no money to buy the place they agreed on—

To appeal to the Indian Department for a loan. The ranch could be bought by the Department for the Fountain Band, said Band to pay back loan on yearly installments.

After much discussion they have drawn up a petition to the Indian Department.

The ranch, if allotted, would accommodate 15 families.

Or it could be left as a whole to prevent contention over water and could be run under a co-operative system.

The Chief is trying to uplift his people and it grieves his heart to see the conditions they are living under.

Many are homeless, some have a little land which is insufficient to sustain life and are compelled to leave and seek employment elsewhere.

The Chief is striving hard for the welfare and progress of his Band.

—W. ADOLPH.

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—Saint Luke, Chapter 8, Verse 48.

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# Ahousat Mourns Chief Geo. Shamrock

Ahousat mourns the loss of Chief George Shamrock, former secretary for the Native Brotherhood here. Chief Shamrock was a man with a great personality, noted for his honesty and sportsmanship, and a mighty inspiration to his people. He tried to weld together the warring faction of old and new Ahousat traditions. So native brothers, let us join with his family in reverent sympathy at the passing of a great Chief.

District Vice-president Tom Shewish visited Ahousat and translated the smoke signals which came from the Bella Coola Convention. I take the liberty on behalf of the Ahousat members, to thank the Native Brotherhood Organization for their great fight in an honest appeal for equal footing in society and for universal standards of law, of right and justice, which all white men when rational are bound to acknowledge.

YOU READ AND HEAR nowadays so much about peace and justice, and about the aims and amendments of the United Nations, so it isn't a great surprise that "Grandpa" is raving mad and he says "Preaching of peace and justice, why don't the white man begin right at his own doorstep and

cut out this discrimination to full-blooded Indians?"

"Why (he says) if I were younger I'd volunteer for a missionary and paddle overseas in my goodwill canoe and preach to those heathens." He goes on to say that the best way to sentence those war criminals of Europe and Japan is to put all prisoners on an Indian Reservation and feed them on the present-day Indian "Old Age Pension."

IN ANY RADICAL group there are always the good and the bad. So no matter how much we pound the war drums and sharpen the old tomahawk against the injustice and discrimination done our people, let us not forget that there are still a good many white men in every occupation who have the Indian welfare at heart. Let us not forget the three big Indian hospitals at Sardis, Nanaimo and Prince Rupert, and the other smaller institutions such as the two Nootka Mission Hospitals at Esplanza and Tofino; and our schools and churches up and down the coast. To these, let us give our sincere thanks, and in our own way, in our own private corner, let us pray for their success.

## Walter Skultz Explains

### KISPIOX 'NOT SO BAD'

Dear Editor:

With reference to an article written by Mr. Ray Woollam which appeared in the Native Voice regarding the "appalling conditions" in Kispiox—we would like to thank Mr. Woollam for presenting our needs to the public.

However, conditions here are not quite as bad as they would appear in print. We admit that there are about three or four families whose homes are not exactly commendable for healthy living, but on the whole most of the homes are just as good, if not equal to the better homes in our other villages.

Yes, T.B. is just as rampant here

as in some of the other villages. We sincerely hope that more help will be given to us in this matter to build more hospitals. With regard to the cripples here, we know of one unfortunate lad who is crippled and we sympathize with him in every way.

With our efforts and with the continued assistance of the Indian Department and the Church we look forward to the day when these conditions will no longer exist.

WALTER SKULTZ, Pres.,  
of the Native Brotherhood  
of Kispiox Branch.

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ON NATIVE INDIAN AFFAIRS

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## KITIMAAT TEAM WINS NATIVE HOOP TOURNEY

PRINCE RUPERT. — Kitimaat walked off with the B.C. Packers' trophy, emblem of championship in north coast native hoop circles when they defeated Greenville by a score of 27 to 17 in the finals of the Northern B.C. Native Basketball tournament in the Civic Centre gym here March 5.

The team took the championship in a three-year series in which they defeated Kincolith, last year's champions, and Aiyansh in the first two nights, qualifying to meet the Greenville squad.

The Junior Chamber of Commerce consolation trophy went to Port Simpson, which defeated Kitkatla 45-43 in the first game of the double-header. Thursday night, Port Simpson defeated Kitkatla, after entering the consolation round Wednesday night on being defeated by Aiyansh.

TO CHRIS WILSON, of Kitimaat, went the Indian Agency award for the "most valuable player," an honor granted by the panel of referees based on their observation of all players.

The Kitimaat team received the B.C. Packers' trophy at a post-game ceremony from the hands of Nick Mazzoni, office manager of the company.

The Junior Chamber of Commerce award was presented to Port Simpson by A. P. Crawley, J.C.C. president.

Indian Agent F. E. Anfield awarded the "most valuable player" award to Chris Wilson, in behalf of the Indian Department.

A. WALKER AND H. Amos scored 20 of Kitimaat's 27 points, sharing 10 each. T. McKay was top scorer for the Naas River team, netting seven points.

From a competitive standpoint, the Port Simpson-Kitkatla struggle for the consolation award was the closest game of the series. The game worked up to a climatic finish when W. Innes of Port Simpson sank a basket in the final 15 seconds of play to break a 43-43 tie.

Much of the credit for Port Simpson's victory went to S. Dudoard, who scored 14 points, playing a clean game in which he was charged with only two personal fouls.

Kitkatla's top marksmen were W. Innes, who marked up 11 and A. Innes and J. Vickers, who scored 10 each.—From Prince Rupert Daily News.

This week the directors of the Ahousat Trollers Association had their annual meeting and reviewed the organization's progress. The next night all members were present and different subjects were thrashed out, and amendments and policies renewed.

THE SUCCESS of this great little organization, which seemed for a time to succumb to outside pressure of bigger fishing organizations, was brought about by the wise leadership and endurance of President John R. Keitlak and his subordinates, and honorable mention to Mr. and Mrs. Daniel Charlie.

Some of our fishermen are in Esplanza, ever ready to get in on a big run of spring salmon which never fails.

In closing, let me say, brother, no white man is going to hammer at your door tonight and say, "Here's opportunity, brother, on a silver platter." But what do you say we all hammer on our own doors and say, "Brother, here is opportunity to fight for the betterment of your race, for the rights and justice due every true Canadian-Indian." Carry on, folks.

Secretary for Ahousat Branch,  
PHILIP LOUIE.

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## WELCOME

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# The NATIVE VOICE

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## HOSTEL FOR GIRLS

Interested people in Vancouver can play a leading part in the education of our young Indian students by establishing here a home or hostel for girls and young women.

Last October H. L. G. Kelly wrote in The Native Voice of the Kun Kwaan Lodge at Prince Rupert. "The home was founded by Brigadier Gillingham, district commander of the Northern area. With limited funds, and a lot of energy, the Salvation Army has gone ahead and opened a sorely-needed facility in Prince Rupert. In this home, Native women and girls can get a real touch of home life at a very nominal cost, which includes daily meals and excellent accommodations. The reason this home was started is because Native women were refused accommodation in better-class hotels."

Today this Lodge serves a dual role, that of a home for students attending high school in Prince Rupert and as overnight accommodation for others when in that city.

So often criticism is made of Indian students that they have the intelligence but not the "stick" to finish their education when given a chance. To gain even a high school education the student leaves her home often when only 11 years old and must make her own way from place to place until she has completed high school; then sometimes must give up when there is just no place for her to live. This has happened over and over.

At the same time, such a hostel could serve a great humanitarian purpose by being a central meeting place for young and old alike. Young girls arrive here as strangers, live in the cheaper hotels and the consequences follow, not because they are bad Indian girls, but because so often they are young and lonely Indian girls. However, this deserves considerable thought apart from the question of education.

Education is the key to rehabilitation, and a hostel at this time is the speediest answer.

## GREATER CO-OPERATION

The key object of the coming Conference of April 1 - 3 is to effect greater co-operation between organized groups and official agencies and to further the general welfare of our people.

High commendation should go to those undertaking the Conference. The work involved has been both detailed and exhaustive; the money spent considerable; and plans for its success formulated months ago.

The same remarks can be applied to many individuals and individual groups who have worked unassumingly for years.

But we feel the question as a whole by the Government heretofore has not had proper consideration—in fact far too long neglected it.

The Joint Committee has been in session for the past month. In reviewing the hearings of the past two years, their gigantic task will be more understandable if the Committee views the conditions as they exist today, keeping in mind that race pride has been crushed and yes, the spirit of a whole people—and,

## Millions of Dead Still Mystery

By CHIEF SHUP-SHE

Everywhere throughout Ecuador, Peru, Bolivia and even the borders in Brazil and Chile, are scattered the ruins and remains of civilized people of whom nothing is definitely known.

Over an area of more than one million square miles there is scarcely a square mile that does not contain evidence of once having been inhabited by races who reached a high state of culture and many of whom performed almost incredible feats of engineering. Everywhere among the Andean ranges and upon the deserts, are the ruins of temples, palaces, great cities, immense walls, massive fortresses, as well as hundreds of thousands of graves and tombs containing millions of mummies.

ALTHOUGH MANY archaeologists have studied and excavated among these remains, although hundreds of thousands of specimens have been obtained, the surface has scarcely been scratched. There are ruins and remains beyond calculation which have never been examined. There are many more never seen by archaeologists.

No doubt somewhere in some of these crumbling palaces, temples or graves will be found the answer which will solve the mysteries of these forgotten peoples.

It is impossible even to calculate the number of inhabitants who lived in this area. A chain of almost endless graves and ruins stretch north and south for over a thousand miles. In many of these the dead interred is almost beyond conception. The soil is literally filled with the dead and there must be hundreds of millions of mummies within the area.

THESE, OF COURSE, represent the accumulation of dead bodies through many centuries — thousands of years in fact. In this dry land where it seldom rains and where nitrate-impregnated soils hold these bodies as dried, shrivelled cadavers preserved intact, it is hard to state how long these bodies have been buried.

However we can state such a number would require thousands of years to accumulate and we can trace different type of dress and culture in the layers of strata. At times there will be as many as

four or five, one atop the other, of different cultures and often there have been long lapses between civilizations, as it takes many, many years to build up four to six feet of soil between these layers of burials.



CHIEF SHUP-SHE

PROMINENT AMONG these prehistoric cultures was the Nasca, so-called from the fact it centered in and around the Nasca district, near Pisco and Ica in Peru. The Nasca developed a ceramic art in many ways unexcelled by any other prehistoric American race.

They raised nearly every variety of vegetable, grain and fruit known to South America. Although as far as we know they were by no means as highly cultured as the Aztecs or Maya, the pre-Incas, they were not savages and were highly cultured.

They possessed nearly all the arts and understood fundamental engineering. Though living in a desert, they cultivated large areas by irrigation, bringing water for many miles by canals and ditches.

Most of the Nasca houses were built of adobe, not of stone, so they are broken and destroyed and are links of a chain reaching into our race's past.

that charity is no longer acceptable, but opportunity is desired so that we can help ourselves.

Sincere friends often caution patience. But have we not been too patient too long? Jack Scott in his column of March 17th cites a case where a widow was refused burial of her husband in a more expensive plot of ground because he was a Negro and the more elite white people would object. The undertaker pointed out this policy was the hard and fast rule of at least two cemeteries and further remarked that there has never been a case before where a Negro objected. It was only by objection that this rule was broken!

We have shown our willingness to co-operate by standing side by side in the trenches for Canada with every other nationality during both World Wars, by putting aside pet peeves until the war was won, by paying taxes when we know we receive no direct benefit.

Mr. R. A. Hoey of the Indian Affairs Office at Ottawa once remarked, "We believe that Canadians Indians have a real contribution to make to the prosperity of the Dominion . . . by the exercise of their innate gifts of conception, technique and intelligence."

We are willing.





SPECIAL SUPPLEMENT

— for —

# THE CONFERENCE — on — NATIVE INDIAN AFFAIRS

UNIVERSITY OF BRITISH COLUMBIA — APRIL 1 to 3

SPONSORED BY B.C. INDIAN ARTS AND WELFARE SOCIETY

VOL. II.

VANCOUVER, B.C., MARCH, 1948

No. 4

## Notables to Lead Discussion Panels On Key Topics at '1st' Conference

Highlights for the forthcoming conference on Native Indian Affairs sponsored by the B.C. Indian Arts and Welfare Society are contained in the following syllabus. The conference is to be held at Radia Camp, UBC, in Vancouver, April 1, 2 and 3.

Dr. Norman A. M. MacKenzie, president of the University, will officially open the conference.

In the evening of the first day, an art display open to the public will commence at 8 p.m. Paintings, carvings, embroidery, photography, modern Indian handicrafts will be shown. This will be in Brock Hall.

April 2, in the Youth Training Camp, Mrs. J. A. Tullis and Dr. H. B. Hawthorn will give introductory remarks. Chairman of the Arts and Handicrafts is Mrs. Tullis, who is president of the B.C. Indian Arts and Welfare Society, Victoria. Speakers will include: Mr. A. E. Pickford, anthropologist, B.C. Museum; Mrs. Mildred Valley Thornton, contributor, Vancouver Sun; Mrs. Ellen Neel, skilled woodcarver and artist; Mrs. J. Godman, convener of Handicraft Marketing, B.C. Arts and Welfare Society.

In the afternoon of the 2nd, the Health and Welfare Session will open with the chairman, Miss M. J. Smith, head of the Department of Social Work, UBC.

Speakers will include Mr. Albert Millar, Okanagan Society for Arts and Crafts; Chief Andrew Paull, president North American Brotherhood; Dr. W. S. Barclay, Medical Superintendent Coqualeetza Hospital, and Miss Amy Leigh, Assistant Director of Welfare, provincial Department of Health and Welfare.

"Education" is the topic for April 3. Chairman will be Dr. H. B. Hawthorn, Professor of Anthropology, UBC. Speakers will include: Major R. F. Davey, inspector of Indian Schools for B.C.; Rev. Father J. L. Bradley, supervisor of Indian Missions, Diocese of Victoria; Rev. Alan Greene, superintendent, Columbia Coast Mission; Rev. G. H. Raley, former principal Coqualeetza Residential School; Chief William Scow, president Native Brotherhood of B.C.

The afternoon session of the final day will be "Training of teachers, welfare workers, doctors, nurses."

Chairman will be Miss A. B. Jamieson.

Speakers will include: Anthony Walsh, specialist in teaching Indian children; Dr. Peter Kelly, United Church minister; Dr. R. S. Tennant, regional superintendent of Indian medical services.

This Society Seal, drawn by Miss Betty Newton, Museum Artist, was used for the first time during "B.C. Indian Handicraft Week" last November to mark articles of Native Indian Handicraft of superior quality. The Indian "Copper" in the form of a shield was a prized possession, emblematic of high rank, riches, power and nobility. The eye found in so many Indian designs may denote vigilance, perception, vision, insight and light.



WATCH FOR THIS  
HALL MARK

During the conference, out-of-town visitors may stay overnight at Youth Training Camp.

## Scholarship Chance Open Until June 1

The British Columbia \$100 War Memorial Scholarship—in memory of the Native Indians who lost their lives in the Second World War—is open for competition until June 1st.

Winner of the contest, which is sponsored by the B.C. Indian Arts and Welfare Society, will be announced at opening of the annual Indian Arts and Handicrafts Exhibition, June 7 to 19, in Victoria. The contest is open to B.C. Indian adults and young people. Entries should be mailed to the Indian Exhibit, Provincial Museum, Victoria, B.C.

**COMPETITORS MUST** send in one or more colored designs. These may be original or ones used by their own tribes. If desired, sketches of tribal costume may be included. These may be hunting or riding costumes, ceremonial costumes used at dances and feasts, special costumes worn for travel. Sketches should be colored. Please state if designs are original or tribal. Extra marks will be given for designs not known to the museum authorities.

The winner of the scholarship will be expected to continue his study of Indian art, collecting material and making sketches under whatever arrangement best suits individual's need. Whenever practical arrangements can be made, the scholarship winner will spend one month in Victoria working at the Provincial Museum with guidance of the staff.

## Society President Welcomes Enthusiastic Response

The warm, enthusiastic response to the invitation to attend the coming Conference on Indian Affairs at the University of British Columbia on April 1, 2, 3, sponsored by our B.C. Indian Society, is most gratifying.

The object of this first Conference is to bring together all those concerned with the problems of the Indian people with a view to effecting greater co-operation between organized groups and official agencies and to furthering the general welfare of the Indians.

We owe much to a new friend of B.C. Indian people, Dr. Harry Hawthorn of New Zealand, now Professor of Anthropology at the University of B.C., who is giving our Society invaluable help in preparing for this first Conference—which we have reason to hope may be repeated.

The generous hospitality of the University in offering its facilities.

President Norman A. M. MacKenzie in opening the Conference on the evening of Thursday, April 1, at the Exhibition of Indian Arts, Literature and Handicrafts. The unstinting help given by Dr. Schrum, Director of the Extension Department, and by his able staff have assured those who attend a warm welcome.

The able and detailed work and responsibility for the Conference carried by the Hon. Secretary of our Society, Miss Ellen Hart, who has received much correspondence directed to her at 1513 Laurel Lane, Victoria, B.C.

This Conference is an important step forward for our Society. It marks the beginning of a new approach to Indian Affairs which offers promise of a better life for all Canadians.

NELLIE JOAN TULLIS,  
President, B.C. Indian Arts and Welfare Society.

## Annual Exhibition Set for June 7-19

The Annual Exhibition of Indian Arts and Crafts takes place June 7-19 in Victoria.

Prizes will be awarded to pupils who submit drawing, paintings, woodcarvings, showing the greatest originality and promise, and pupils are urged to send in two or more paintings. Paintings should be Native Indian designs, or pictures illustrating Indian life, or myths and stories.

First prize of \$3.00, second prize of \$2.00 and third prize \$1.00 for two groups; one group up to and including 10 years, the other 10 years and older.

Mail entries to Provincial Museum not later than June 1st.

## Alice Ravenhill's Great Contribution Fostered Advance



**ALICE RAVENHILL**, well-known lecturer and writer, who formed the Society for the Furtherance of B.C. Indian Arts and Crafts (1939), now the B.C. Indian Arts and Welfare Society, aimed at restoring the self-esteem and economic independence of the Native Indians of the province through the practical use of their native arts and crafts.

We extend most cordial welcome to the delegates to the Conference on Native Indian Affairs and wish them every success in their noble efforts.



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In outlining the achievements of the B.C. Indian Arts and Welfare Society, high on the list is the name of Miss Alice Ravenhill, who was the founder and directly responsible for the set of charts and the widely acclaimed book, *Cornerstone of Canadian Culture*.

While valiant service has been rendered by many members of the Society, past and present, Miss Ravenhill was the first to realize the importance of this work. She has given all the time and strength of her later years and much of her private means to promote it. She has also provided us with two of the most valuable textbooks that have ever been written on the subject.

IT IS TRUE that the Provincial Museum has done a most worthy service in publishing her book *Cornerstone of Canadian Culture* at a cost which makes it available to all, but it is also true that there has been no one else so well qualified to write such a book.

Miss Ravenhill selected and assembled the drawings and designs from the different tribes for the charts which have had such a wide circulation. Under her direction, Miss Betty Newton did the drawings and colored them for reproduction. This in itself was no small task for which Miss Newton deserves due commendation.

Born in England, Miss Ravenhill travelled widely in her youth and early became imbued with high ideals of public service. She was a much sought after lecturer in Britain and was sent to the United States by the British Government to investigate the organization of Home Economics in American Universities and High Schools.

IN 1903 SHE was elected a Fellow of the Royal Sanitary Institute, the first woman to be so honored. She has lectured in many parts of the United States. Coming to Canada in 1910 she organized many of the Women's Institutes in British Columbia, and in 1923 helped in founding the Queen Alexandra Solarium for Tubercular Children. About this time she began studying the background and history of our native people, under the expert guidance of Mr. William Newcombe who, with his father, Dr. Newcombe, founder of the Anthropological Department of the Provincial Museum, are considered the greatest authorities on the subject.

Miss Ravenhill's book, *Native Tribes of British Columbia*, was published in 1938, and a year later she founded the Society for the Furtherance of B.C. Indian Arts and Crafts, which subsequently became the B.C. Indian Arts and Welfare Society. A very active branch of the organization, growing out of the part group was

founded in the Okanagan with headquarters at Oliver.

At first the Society received little support except from Dr. Clifford Carl, who allowed the Provincial Museum to be used as a headquarters and for holding exhibitions of Indian arts and crafts. Dr. Carl has always given warm encouragement to the organization, as has his assistant, Mr. A. E. Pickford.

IN 1940 MISS RAVENHILL was commissioned by the Indian Affairs Branch at Ottawa to prepare 20 large charts in color, showing examples of many forms of Indian art. Copies of these have gone to many universities and museums throughout the world.

This versatile lady is herself an expert needleswoman, and some time ago at the Queen's request she worked a very fine design of a raven which reached Buckingham Palace safely and drew a letter of warm appreciation and thanks from her majesty. The design was drawn by a Kwakwaka'ich Chief and had been loaned to Miss Ravenhill by Mr. William Newcombe.

At 89 years of age, Miss Ravenhill is confined to her room as the result of an accident suffered some years ago. Mentally alert as ever, she maintains a keen interest in the Indians of this province, and is ready, out of her great knowledge and experience to assist them at all times. It is well that we speak our words of appreciation while she is here to know that we said them. All honour to her, and all success to her godchild, the B.C. Indian Arts and Welfare Society.

MILDRED VALLEY THORNTON

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I. A. of M.



# Gifted Irishman Inspired Development of Native Folklore

By ELLEN HART

Honorary Secretary, B.C. Indian Arts and Welfare Society,  
Victoria, B. C.

Anthony Walsh was born in Paris, of Irish parents. As a young lad he lived in Ireland, but every year his father and mother took him on a holiday to the wilds of Scotland. His boyhood friendship with the Scottish shepherds gave him, at a very early age, an understanding of simple people who live close to nature.

During the First Great War, Mr. Walsh served with the British army. When the war was over, he spent some time in a desperate search for work, at length deciding to emigrate to Canada. He went first to the prairies where he worked as a farm hand. Later he moved to British Columbia. Those first years in Canada without friends or money or experience in the ways of the New World were hard years.

## BECAME TEACHER

His first work in British Columbia was fox-farming. While engaged in this occupation near the Indian village of Inkameep, he was induced to substitute for the teacher of the Indian school. He had no training in pedagogy, and at first planned to teach for only a few weeks, until a new master could be found. He was nonplussed when the Department of Indian Affairs wired him, offering him the position permanently. After some hesitation he accepted. Inkameep was a small school, and the children brought up in the atmosphere of discouragement and frustration of their native village did not present very promising material for the young teacher.

## LEARNED CULTURE

Mr. Walsh was not satisfied with merely instructing his pupils in the subject set down in the curriculum: he realized that if the Indian children were to be lifted out of their discouragement and sense of inferiority to the white man they must express themselves through their own culture. Humbly he set out to learn the lore of the Indian. He accompanied his older pupils on their trapping expeditions, and learned the ways of the wild animals, with whom the Indians had always had such a feeling of kinship. He encouraged the children to go to their old people and have them recall the half-forgotten songs and stories of their childhood. By means of drawings, dances, songs and plays which the children conceived and executed themselves, Mr. Walsh

succeeded in bringing to that little Indian school-room a new happiness and richness of living.

## PAY INADEQUATE

His creative efforts were not understood or appreciated by the Department of Indian Affairs.

Mr. Walsh's pay as a teacher at this time was so inadequate that he could not afford to supply himself with a proper bed, but slept on a bag of straw.

The first outside encouragement which he received was from the townspeople of Oliver, before whom his pupils gave a dramatic performance in aid of the Red Cross. The applause of the audience was so enthusiastic and the pride of the Indian parents so complete that Mr. Walsh felt amply rewarded for all his efforts.

## STUDIED DRAMA

He now decided to make the education of the Indian, and the interpretation of the Indian's culture his life work. He spent his summer holidays at the universities doing research work. While at the University of British Columbia he studied drama under Miss Dorothy Somerset, now head of that department, and began writing plays and songs and dances based on the Indian myths and nature lore.

One holiday was spent in England exhibiting a collection of drawings and handicrafts made by the children of his Inkameep school. These drawings received the highest awards in competition with the work of other schools, and Mr. Walsh's methods of teaching began to attract international attention.

## ACTING PRAISED

At the Banff Drama School he performed for the first time some of his Indian plays, and received high praise from the Director of the School, both for his acting and his playwriting.

In 1939 Mr. Walsh inspired a little band of interested people in Victoria, B.C., under the leadership of Miss Alice Ravenhill, to form the Society for the Furtherance of B.C. Indian Arts and Crafts (now the B.C. Indian Arts and Welfare Society). Later a similar organization was set up in Oliver, B.C., called the "Okanagan Society for the Revival of Indian Arts and Crafts."



ANTHONY WALSH, internationally-known teacher of Indian children, is honorary president of B.C. Indian Arts and Welfare Society.

## REPORT TO YOU ... OUR READERS

With this issue, the largest put out by The Native Voice since it began ... we can rightfully say our paper has "come of age."

As we continue—and improve—The Native Voice is becoming a mighty voice for the good of the Native Indian and, therefore, for the betterment of Canada.

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# Indian Way of Life Has Many Lasting Achievements

By H. B. HAWTHORN  
(Professor of Anthropology,  
U.B.C.)

You know that the greater part of the history of this province and this city was made by the Indian; that the house of adzed cedar planks once filled the place of the bungalow; the fires and shell-heaps stood in place of the cafe; and that Stanley Park extended all around.

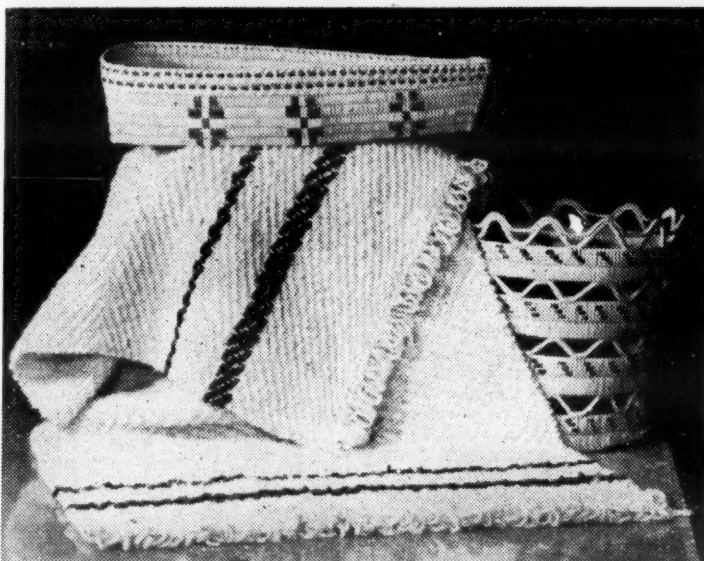
The Indian way of life, its art and its philosophy, has largely departed from this province. Fortunately there are some who knew what it was, and there were those who wrote of it when it was the established life of the land; and we must recognize that in part it still forms the lives of many of our own contemporaries, and fellow British Columbians, the modern Indian.

WE ARE ALL familiar with some aspects of the many different arts of his coast—especially the wooden carvings which ornamented the fronts of houses of the coastal tribes, and stood alone in the clearings in front of the villages.

The best known of these, the totem poles, recorded ancestral myths and actual family history, embodying many of the same elements as our heraldry. These poles, of course, are not graven images in the biblical sense; nobody worshipped them any more than we worship grandpa's photo in the hall—but one could be very proud of them.

THIS IS THE ART for which the coast is famous, and to be added to it are the slate carvings of the Haida, and the many fine baskets of other groups. Actually there is much more to Indian art.

These collections show that the whole of life was the subject for esthetic enrichment by the Indians. They had in addition a sense of utility which would have proved fairly resistant to any embellish-



CHILKAT RUG was made by Mrs. Walter Joseph of Esquimalt. She took great trouble studying the exhibits in the Museum. The rug will be on show at the Conference on Native Indian Affairs.

ment which contradicted their feeling for proportion and use; it might have stood out longer than some against the demand for a New Look.

The bowls, boxes, garments, tools of stone and bone, the boats, tell you that the designer was a person who knew balance, strength and beauty, and who incorporated all of these in his product. Look at some of their dance masks and admit the knowledge of the human soul portrayed there, often set down with a satirical humor as if Goya or Daumier had taken to carving.

MANY OF THEIR achievements in other realms of life are equally remarkable.

One was a system of justice and correction—something about which we are very, very puzzled ourselves right now.

One of these systems, for there were many in the different cultures of this province, incorporated both punishment and restitution. Yet it recognized man's need for dignity and self-respect. Unlike our treatment of the wrongdoer, which I think often tends to degrade him still further, theirs demanded that the wrongdoer impose and carry out his own punishment. He disciplined himself and could take pride in the fact that his humiliation was the result of his own judgment, and he culmin-

cuse for living. There is not much here for him in that line any more, as the present Indian has been to school, dresses and eats as we do, and is a little more worried by the cost of living because he is generally not as well off. He even reads books on anthropology.

BUT ALTHOUGH the people's interest are no longer museum pieces, the anthropologist has found some work to do concerning them. He has become practical. In B.C., for example, there are about 25,000 Indians who have shown considerable strength in surviving at all, yet who meet with a number of difficult hurdles in their attempt to enter modern Canadian life. If he is worth his salt the anthropologist should be one of the persons who understand them and their present difficulties and should be of assistance in helping to guide their education and their adjustment to our social, economic and political life.—(To be continued).

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## INDIAN ACT REVISION HOLDS ANSWER

## Ottawa Hearing Lifts 'Iron Curtain'

What is being done for our First Canadians? The Joint Committee of the Senate at Ottawa before whom an appeal for the revision of the Indian Act is being heard, will shortly give us the answer.

In the heterogeneous mass of evidence submitted by Indians, agents and others, an iron curtain of sorts has been lifted and the public has been given a preview of the deplorable conditions rampant in the 2,201 reserves which serve 130,000 to 140,000 Indians, a population increase of 1½ to 2 per cent yearly.

The numerous grievances stem partly from segregation with its inevitable lack of authentic information, if not actual misinformation and misunderstanding, but mainly from an outmoded Indian Act passed nearly a century ago with no provision made for changing conditions as they arose.

**THEIR CLAIMS** of injustice, covering Treaty rights, enfranchisement, hospitalization, housing, etc., add up to inadequate educational facilities.

Particularly is this true with regard to the principles of health, cleanliness, the fundamentals of nutrition and the common decencies of civilized life, for which programs have been woefully lacking.

Infant mortality is rated at 132 per 1,000 Indian births as against 49 per 1,000 white births; tuberculosis mortality, 579.2 per 100,000 Indians as against 42.2 white people, a "shocking commentary" on poverty and ignorance, even allowing for racial susceptibility, overcrowd-

ing, malnutrition, shortage of doctors and nurses contributing in no small measure to this distressing toll of life.

**THE SHORTAGE** of the day school is a sore point. There are 76 subsidized Residential Indian Schools in Canada under the supervision of the church, Anglicans supervising 19, Presbyterians 2, United Church, 10, Roman Catholics, 45.

But Indians generally speaking look with disfavor upon these schools, residence necessitating separation of the child from its parents from the age of 6 to 18.

Nevertheless, Indians clamor for a day school for each reserve, enabling their children to remain under the parental roof, cementing family ties and incidentally benefiting parents through close contact with the school.

**WHILE A BROAD** plan of education is envisaged, it is not intended to pick John Ojibway out of his wigwam and drop him into a school to learn the three R's. Rather, it is intended to educate him in our Canadian way of life, while still retaining pride in his own.

Nor is the intention to adopt an overall plan of education, resorting to the madness of teaching an Eskimo the principles of agriculture and an Iroquois, walrus tusk carving. Specialized skills for different groups are a recognized essential, training for an academic career one whose aptitude warrants it, and another, farming, trapping, hunting, fur conservation, etc., contributing to their economic status and automatically raising their so-

cial standards, better housing conditions eventually taking place of present-day hovels.

**BACKWARDNESS** of the Indian, generally speaking, to adapt himself to our way of life, militates against fusing of the two races. But despite handicaps, many Indians have distinguished themselves.

For example, Dr. Oronhyatekha, an Oxford graduate, who organized the Independent Order of Foresters many years ago, opening, by his own initiative, branches in almost every country in the world; our own beloved Pauline Johnson, distinguished in the realm of poetry, and to come down to the present day, Brigadier Oliver Martin (great-nephew of Dr. Oronhyatekha), a top-ranking volunteer in World War I, now Police Magistrate for the County of York; Dr. Elmer Jamieson, head of the Department of Physics and Chemistry in the North Toronto Collegiate; Chief Oskenton, a singer of note, singing in all the art centres of Europe. Countless others could point to the Indian's successful competition with the white man, given equal opportunities.

**BUT DISFRANCHISEMENT** does not make for equal opportunities. And in effect, it is disfranchisement, the Indian feels, because of the objectionable strings attached to the right to vote. The enfranchisement ceases by and large to be an Indian, forfeiting his Treaty rights, his right to return to the reserve and other privileges, whose denial is intolerable to the pride of the red man.

Racial discrimination too rears its head in the Indians' bitter complaint that although 5,000 Indian volunteers (not conscripts) fought for their King and country in every branch of the service in World War I; and 3,000 in World War II, the proportion holding commissions ranking high, they are still classed as minors, displaced persons, and denied all the rights of Canadian citizenship.

—From article by Leonora McNeilly in Toronto Saturday Night, Feb. 21.



## The Delaware Indian Calendar

By BIG WHITE OWL

January — "Cracking Tree Moon"  
February — "Deep Snow Moon"  
March — "Crow Moon"  
April — "Grass and Geese Moon"  
May — "Planting Moon"  
June — "Strawberry Moon"  
July — "Honey Bee Moon"  
August — "Harvest Moon"  
September — "Hunting Moon"  
October — "Falling Leaf Moon"  
November — "First Snow Moon"  
December — "Long Night Moon"

NOTE: Days are Suns. Nights are Sleeps. Years are Great Suns. One Moon is One Month. Twelve Moons are One Great Sun or one year.

The Native peoples of the Americas entered into a new epoch after the eventful landing of Christopher Columbus on Friday morning, Oct. 12, 1492. Today, according to Red Indian Chronology we are living, struggling, conquering and achieving our existence in this new atomic age of progress. And our seers and prophets predict that 1948 is to be the beginning of another new era for the Red Indian people.

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A silver-haired Penabscot Indian couple living near Old Town, Me., are the last noted basketweavers of their tribe. They have been working this winter as deftly as ever to produce the light, strong containers that are one of America's oldest native handicrafts.

Seventy-two-year-old Sapiel Paul and his wife Susan, have attained almost mechanical precision in shaping and dyeing the pliant ash strips since childhood at their Indian Island reservation home.

Like other manufacturers, they're plagued by rising costs of materials. A brown ash log, delivered at their workshop, now costs \$4 even before Sapiel pounds and cuts the bole into tough six-foot widths for sportsmen's pack baskets.

Susan makes colorful baskets of dyed ash for women. She caps them with sweet grass and binds the sturdy product with a grass-like rope called "Hong Kong" and imported from China.

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INCORPORATED 27 MAY 1670

# The Road Ahead to a Living, and Growing Native Culture

By DELLA CHARLES

Student at Alberni High School

*Della Charles is at present at the ripe old age of 18 years. She resides at the Alberni Indian Residential School while attending the Alberni District High School. She is in grade 11 and is a very good student. Her home is on the Musquiam Reserve in Vancouver. She has a pleasing, gay and witty personality, quick at repartee and is a good mixer. She is extremely ambitious and will go far in whatever she chooses to do. We hope journalism will be her choice as she uses her head to guide her pen. Keep your eyes on Della, folks.*

Ours is a culture of which to be proud, we must aid in its survival. Knowledge of our legends, songs and dances must be spread and become widely known.

In olden times this was done in various ways. Foremost perhaps was the potlatch, to which tribes came from near and far to sing and dance, thus making known to their fellow men their legends and beliefs. At the close of each potlatch prominent members of the visiting tribes were presented with a gift which may have been a

woven mat or some carved object. In this way knowledge of their handicraft was spread far and wide.

Today our culture can now be spread through the use of poems, books, paintings, speeches, plays and the radio.

At present our easiest method of expressing ourselves is through the medium of our paper, The Native Voice.

WHERE ARE OUR poets, where are our painters, our wood carvers, our story tellers? They are here! They are the ones we meet in the canneries, the fishing grounds, in the hopfields, in the berry-fields and in our forests. They are you and I! Can't we bring back the songs that once stirred the hearts of our people? Can't we bring back the dances that expressed our legends?

In today's world our handicraft can be used in many different ways. Carving, for instance, has its place in the making of totem poles, archways, pillars, designs on silverware, and so forth. Weaving is carried on in the making of baskets but should be advanced by its use in the new looms and by using textiles, such as nylon and rayon.

OUR ARTISTS COULD well

make a place for themselves in decorating halls and lobbies of our hotels, the rooms of our great buildings and perhaps some of our public meeting places. Our legends could take on the form of poems and stories for the school and for leisure hours. Our tales of adventure are dramatic and should find expression through radio and stage. Our dances will be seen again in the form of graceful ballets.

In order to raise the products of our culture to a higher standard we must abandon the tendency to do inferior work such as is usually done for souvenir shops.

Those of us who make totem poles, sweaters and baskets only for the money we obtain are inclined to overlook the fact that each design as originated by our forefathers held its own meaning. To the original we have added designs which we have learned since their time.

THEIRS WAS A simple design with much meaning, ours have become gaudy and meaningless. The work of today has lost its original beauty by our extravagance in the use of colors, we have completely ignored the fact that it was for beauty alone that these designs were originated but the main purpose was for the meanings they held. These inferior practices must be abandoned.

You and I can bring back the good from the past but only if we get together as a group and combine the talents which we find amongst our own people. Divided we are easily suppressed. United we are as a fortress shielding our ways, customs, arts and culture from improper use. Therefore together we must use The Native Voice as the outlet for our culture in the above methods mentioned. It is our easiest medium to the public.

## THE TEACHING OF INDIAN ART

By ANTHONY WALSH

As number of teachers of Indian schools have little opportunity of studying Indian art, the following suggestions may be useful in preparing work for the annual Indian art exhibits that are held at the Provincial Museum, Victoria, B.C.

One of the projects undertaken could be the collecting of sketches that have been made by the children of the different activities that were carried out by the Indians in their everyday life before the coming of the white man.

These sketches could be done with colored pencils and chalks and pasted into scrapbooks. Each school could then send in three or four of these books. When the teacher discovers an outstanding piece of work, she could get the pupil to do it on a scale that would be suitable for exhibition purposes.

The necessary information could be secured through the children gathering material from their own people. If this is not possible the teachers could get books on loan from the Open Shelf Library Commission, Parliament Buildings, Victoria, B.C. This library has a number of books which have excellent illustrations and information on the customs, designs and motifs of the Indians of B.C.

This work could be carried out under the following headings.

HOUSING.

TRANSPORTATION.

HUNTING AND FISHING.

BERRY PICKING AND ROOT DIGGING.

ARTS AND CRAFTS.

DANCES.

CHILDREN'S GAMES.

LEGENDS.

Housing—The construction and materials used in the winter and summer houses. Long houses, lodges, tipis, semi-underground.

Transportation — Canoes, rafts, snowshoes, horses.

Hunting and Fishing—Scenes depicting the hunting of wild animals and birds for food and fur. The methods used in catching either with bows and arrows, spears, snares and hooks.

Warfare — Weapons that were used, methods used in surprising their enemies.

Berry Picking and Root Digging —Sketches of the picking and drying of berries and the digging and cooking of roots. The preparing of medicines made from roots, bark and leaves. Mixing and making of dyes from plant life, wood and minerals.

Clothing — Making of dresses, moccasins, robes, cloaks and hats. Tanning and decorating costumes.

Arts and Crafts—Decorating of implements, carving on wood, slate and stone. Making pipes, totem poles and cedar chests, decorating costumes, weaving, bags, baskets.

Dances — War dances, winter dances and celebrations.

Children's Games — Scenes of children playing different games.

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to the

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# Capt. Vancouver 'Found' Alert Bay

Home of the Nimpkish Indian tribe, Alert Bay is today the business centre for a large fishing and logging district which has an estimated population of 6,000. It is situated on a small island between Vancouver Island and the Mainland, about 180 miles from Vancouver.

These are some pertinent facts told in a booklet, *Alert Bay, Land of the Totems, Tyee salmon and towering hemlocks.*

Filled with aids and advice for the traveller on what facilities exist at this up-coast port, the booklet also deals with the port's history.

It seems that when the ship *Discovery*, under the command of Captain George Vancouver, was anchored in Desolation Sound July, 1792, when Mr. Johnstone, a member of the party, was dispatched with a party and a week's provisions in one of the ship's boats to explore the channel which extends beyond the mouth of Bute Inlet—the Cardero Channel of today.

When the party returned aboard *Discovery* the ship voyaged through and anchored near the Indian village at the mouth of the Nimpkish River. Captain Vancouver has reported in his journal that this village was the largest and, in many respects, the most interesting of those which he had as yet visited.

Captain Vancouver relates how "The Ty-ee, or chief of the village paid us an early visit. . . I understood his name to be Cheslakees. . . He said it was a journey of four days across the land to Nootka Sound.

On visiting the village, Vancouver found 34 houses, arranged in regular streets; the larger ones

were the habitations of the principal people.

"The houses were constructed after the manner of Nootka . . ."

Later in the booklet is a story of Hilunga, the Thunderbird. The Kwakiutl Tribe tell a tale of the first coming to earth of the mythical Thunderbird, known to them as Kwunusela.

The Indian cemetery is also described. It seems that before the advent of missionaries, it was customary for the Indians to dispose of the remains of their dead in

boxes set on low platforms or high in the branches of trees.

Now, following the white man's custom, they often use totems as tombstones in honor of the dead.

Reference is made to the Albert Bay-based Columbia Coast Mission's "Columbia" patrolling B.C.'s jagged coast up every inlet to visit the many remote logging camps and fishing camps.

It is equipped with a surgery and medical supplies and carries a crew of five: captain, engineer, doctor, clergyman, cook.

## Greetings

Chilliwack, B.C.

Dear Friends of the Native Land:

Just a word of greeting to you. I have so often thought of you since leaving Hazelton, and wondered how you are getting along. I haven't forgotten you, nor the great problems which confront you, and believe me, my prayers have often reached out to the Throne of God for you, and those who work with you.

I am now a travelling Missionary with the British and Foreign Bible Society, and my work will bring me to all the districts of the north country from Vancouver to Prince George and west to Prince Rupert, therefore I will have the privilege of meeting a lot of my Native friends as well as my white friends, and it is a pleasure I am looking forward to.

I will be in the Prince Rupert area approximately the end of July, and will return to the Hazelton area between August and September.

I am grateful to the Editor and Staff of "The Voice" for this opportunity of saying hello, and the Lord richly bless you all.

HELEN COLLARD.

## Inquirer

Teulon, Man.

Editor, The Native Voice:

I would like to subscribe to the Native Voice. A clipping that was sent me recently in a letter described the Annual Convention of the Native Brotherhood held at Bella Coola, and I want to hear more news about what you are doing for the Native people.

Would you please send me a copy of The Native Voice and tell me how much it is a year.

LOTTIE M. DEACON.

## Manitoba Reader

St. Laurent, Man.

Editor, Native Voice:

I have seen in the Western Producer about the paper, The Native Voice. I would much appreciate receiving a sample copy as I do not know what amount to send for subscription. I myself am an Indian and you are so interested in your people as I am and that reason prompted me to ask for this Indian paper.

Hoping to receive it very soon.

MRS. ELIZABETH ABGRALL

## Idaho Friends

Qualicum Beach, V.I.

Editor, The Native Voice:

I should be very grateful if you would send sample copies of your paper to myself and to Mrs. Alice B. Nash, Coeur d'Alene, Idaho.

Mrs. Nash has been a firm friend of your people for many years. She was for some years state historian in Idaho, and is an authority on Indian culture and history. On my last visit to Coeur d'Alene I mentioned that I had seen a fellow-passenger, an Indian, reading a copy of your paper, and she was most interested and wanted me to find out more about it for her. I was unable to trace your address till recently when I saw a portrait of yourself, with a reference to your paper, in a copy of The Western Producer.

I am going to take this opportunity to wish you every possible success in your splendid work. I was born at the old pioneer settlement of Cannington Manor in Saskatchewan, a few miles from the White Bear Reserve (Assiniboine near the Moose Mountains) and so was interested in your people from a very early age.

With the rapid strides that Canadian Indians are making nowadays you have indeed a wonderful field of service. Good luck!

H. V. S. PAGE.

## For Humanity

Hanley, Sask.

Editor, The Native Voice:

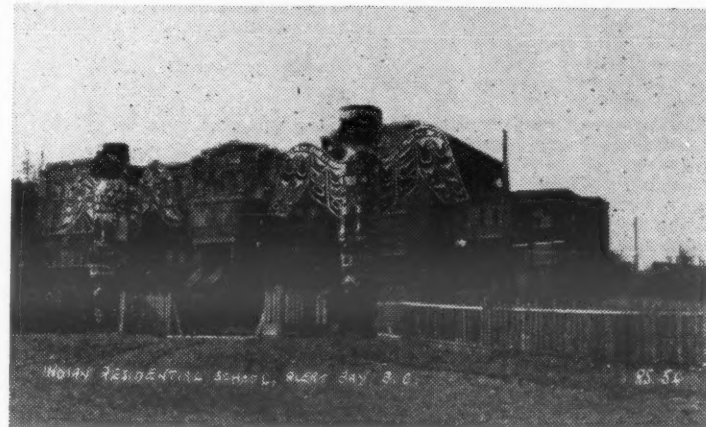
In the Feb. 12th issue of our Saskatchewan farm paper, The Western Producer, there was an article on the meeting of the Native Brotherhood at Bella Coola, taken from the January issue of your magazine. I was interested in this article.

I would like to say that my sympathies have always been with your people; you were robbed and exploited. Today we see an awakening of the masses all around the world. So we must organize and make our voices heard for a share in the necessities and good things of life.

I would like to subscribe to your magazine, so would you please let me know the subscription price.

Yours for Humanity First, the end of all Racial Prejudice and Opportunities for all,

C. PEARL THOMPSON.



Alert Bay Residential School



Cemetery at Alert Bay, B.C.

## Likes Indian Art

Oyama, B.C.

Editor, The Native Voice:

I wish to thank you very heartily for sending me The Native Voice from its first number. It is a most interesting publication, and the articles on Indian Art and Indian Artists are particularly stimulating.

We showed some of Mr. Clutesi's work at a garden party held at our home and are glad to hear he is developing both as a speaker and a leader.

As it may just be possible for me to be in Vancouver April 1st, I should be pleased to have an invitation to the Conference on Indian Affairs—as you say that interested people will be welcome.

MRS. DOROTHEA ALLISON.

SMITHERS, B.C.—Gordon Tom, son of Mr. and Mrs. Pierre Tom of Babine, has recently been discharged from the local Catholic Hospital as cured of tuberculosis. Gordon is now living with his mother and father and baby brother in Smithers awaiting the discharge of two older sisters next month.

## DRUM BEATS

### ACROSS THE BORDER

The North American Indian Club of Detroit, Michigan, is holding a banquet on April 3 on the main floor of Central Y.W.C.A., 2230 Witherall Street, Detroit.

Dr. L. Ross Minoka-Hill, 1947 winner of the National Indian Achievement Award, is to be the speaker, together with a great all-Indian talent program at the dinner.

Plans are being completed to ship a carload of food and clothing from churches and civic clubs of Fort Wayne to the needy Navajo tribes soon. Urge such a plan all you good U.S. Indians in your town.

Catawaba High Chief, Red Thunder Cloud of East Hampton, N.J., has been appointed state organizer for the State of New York.

This news is a little short, but I've been plugging the car load for Navajos with all my spare time.

CHIEF SHUP-SHE.

# Grant The Old Age Pension To Aged Indians

## GIFTED IRISHMAN

(Continued on Page 8)

### BRIEFS SUBMITTED

These organizations have studied the Indian's needs, not as an academic problem, but through actual contact with the Indian people. By making recommendations to Ottawa they have called to the attention of the authorities the need of improved legislation. In 1946 both organizations submitted briefs to the Joint Committee of the Senate and the House of Commons Investigating the Indian Act. Mr. Walsh has worked closely with the Society founder, Miss Ravenhill, now its President Emeritus, has given its council constant guidance and last year was elected its Honorary President.

During the Second World War, Mr. Walsh left the Okanagan Valley, where he had taught Indian children for 15 years, and joined the Canadian Legion War Services. At the Gordon Head Reconditioning Camp, where soldiers suffering from mental exhaustion and shock during the war, were sent for treatment, Mr. Walsh used methods which he had developed among the Indians. By interesting these young men in painting, wood-carving, etc., he lifted them out of their mental depression, and placed them on the road to health.

When he had completed his duties with the Canadian Legion in 1946, he decided to devote a year to study and research before returning to his work among the Canadian Indians.

In the autumn of 1946 he went

to New Mexico where, after studying at the Laboratory of Anthropology at Santa Fé for some months, he was elected Honorary Research Associate of the Laboratory for the year. While visiting Eastern United States, Mr. Walsh stayed at "International House" in Chicago and visited New York and the University of Pennsylvania, giving presentations of B.C. Indian folk lore, dramatized before appreciative audiences. It is his intention to visit New Zealand, where he plans to make an exhaustive study of Maori integration into the political and social system of the white man.

We extend heartiest welcome to the delegates and guests to the Conference on Native Indian Affairs and wish them Every Success.



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Wherever there is sufficient interest, Mr. Walsh gives his "one man show," illustrating B.C. Indian myths and dances. A gifted actor, his sensitive interpretation

of Indian culture is being enthusiastically received everywhere.

Mr. Walsh has kindly consented to do his shown at the coming Conference.

We extend a cordial welcome to the delegates and guests to the Conference on Native Indian Affairs and wish them every success in their noble efforts.



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# OUR MAIL BOX

## Letter from U.K.

32 Osborne Road,  
Tweedmouth,  
Berwick-on-Tweed.

Dear Readers of  
The Native Voice:

No doubt you will be surprised to read of your newspaper reaching England. I have read your papers and am very interested in all your news and hope I shall still be able to get back editions and enjoy your reading. Perhaps you would like to hear a little news of our country. We over here earn little of your country and I should be pleased to read of how you live, dress and eat. I see in the paper you have Chiefs, what does this person do, and his family. Do explain from time to time.

Now for our land. This is quite a different place to what we knew before World War II. Before the war living was cheap and we could get anything to eat and wear, not once bothering where it came from. We bought more of our goods from other countries. Canada was one such place. We got bacon, cheese, salmon and many more items.

THE WAR CAME and life changed very much and soon the order was bare. Then came peace, but not any more food. We are still very badly off, but we must not grumble, times will improve and we don't mind being short for we fully realize all the world is suffering.

I often wonder if there will be better times for us. From your paper I read your people have many hardships. What really causes this? Is it a poor country where things do not grow so well, or is the weather against you, or is it that color bar again? I read in the Native Voice, "What is life for if not to make living less difficult for one another." This is a lovely little text and well worth remembering.

I should be pleased to hear of our aged people being well cared for. It is those who are now aged that we have to thank. But for them we should not be enjoying the good things of life. They worked harder in their young days.

I AM A MARRIED woman, my husband is a school teacher, and any teacher would like a picture. The Teachers' World, sent, should be pleased to forward me.

We have one adopted boy, 12 years, who thinks now he has the book about Indians he will soon have a famous "Red Indian" suit. The children in England all play a game which they call "Red Indians." They chase one another and gather together and enjoy getting dressed up. John plays the piano and is in the choir at Church. He has not enjoyed good health, but much improved these last two years.

Today he has taken one of your Native Voice papers to school—there is an Indian Chief on the front and he knows his school-master will be interested. They will all be picturing themselves as the Chief, and will no doubt be scouting around for feathers to make a headdress.

IF ANY OF your readers would care to write to me I would be pleased to hear and would certainly reply.

Both John and I wish you and your paper every success and God bless all your readers and give them comfort and happiness always. So with all my good wishes to you, I remain,

Yours sincerely,

MRS. S. LONGBONE.

## Indian Taxation

Enderby, B.C.

Editor, The Native Voice:

Can an Indian be legally compelled to pay income tax; can there be taxation without representation? Did not the British in South Africa in the late 90's start the Boer War because there was taxation and no representation?

These questions have arisen because a friend of mine recently showed me some income tax papers which were sent to him to be filled out for the year 1946. He states he kept no books for that year and cannot say what his income could have been; personally I do not think I could possibly answer all the questions asked, yet I have been at different times a Secretary for two or three organizations.

One thing which shows up this tax question so strongly is the fact that a few years ago this friend started work on the Government road, but after a few days he was laid off. On enquiring why, he was informed that he was not a taxpayer, therefore not entitled to a job.

My friend used to do considerable work in handling poles and logs but discontinued that two years ago and turned his outfit over to his sons. I have advised

him to pay no attention to the papers, but there is a clause inserted saying a penalty will be imposed if the papers are not completed and forwarded by April 30th. TAXATION WITHOUT REPRESENTATION.

H. J. BLURTON.

## Potlatch Talk

Box 30, Glen Vowell,  
Via Hazelton, B.C.

Editor, The Native Voice:

I have read in the January issue about two Great Chiefs at Bella Coola and the advance of education to our younger generation. This reminds me of our Golden Jubilee here. Harold Williams read the story of Glen Vowell at the Jubilee Dinner, and in the conclusion of his story, he said we must turn to the future and advance the education and Christian teaching among our younger people. When that goal is reached we Native people can meet and settle our own problems.

Northern Interior Vice-President Charles Patsey made his report on the Annual Convention held at Bella Coola. He mentioned the Great Chief Potlatch—how he had done a great work for his people.

I have talked over the fence many times for my people, and now I want to talk to them through The Native Voice. The Glen Vowell people are hard-working and one thing I want to get off my chest. The Potlatch business of spending money is the foolish way. If the Potlatch is stopped in the Skeena, it would be a lot better for the children, they would learn at school in full season, and this would advance their education.

I will be glad to answer any questions you may care to ask regarding the Potlatch business, anywhere in this Northern District.

Chief Councillor,  
JONATHAN BROWN.

## A Booster

Coqualeetze Indian Hospital,  
Sardis, B.C.

Editor, The Native Voice:

May I congratulate you for being such a good sport as to print that letter from Prince Rupert and signed "A Reader."

I wonder what this person expects for a dime! A complete Indian Encyclopedia?

Personally, I think your paper is doing a magnificent job in bringing out the facts and progress of the various Native tribes throughout the country. It encourages the ambitious ones who are on a less fortunate reserve and who would like to keep up to date with others.

In concluding, may I add that this person, whoever he may be, would have an awful time selecting a suitable paper to read that has no advertisements. If this person is so fond of news, it would be best for him to buy the local daily newspaper—and I doubt very much if it could be obtained for a dime a month.

I'll repeat it again. Keep up the good work. You have my full support.

P. M. JACOBS.

## Orchids

Ottawa, Ontario,  
Feb. 2, 1948.

Mr. Jasper Hill,  
Chief "Big White Owl,"  
Toronto, Ont.

Dear Jasper:

Your copy of the Native Voice arrived today with note enclosed inside.

With you as Associate Editor I know that the Native Voice has a capable and competent writer.

Yours faithfully,

JOHN R. MacNICOL.

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## LAND SALE MOVE MAY GO TO U.N.

"An Appeal For Justice" against 10 United States Senate bills proposing the sale of private and tribal lands to the highest bidder has been made in an editorial by Ron-Aren-Kaien-Kwi.

The appeal is backed by a statement from Frank Tom-pee-saw, secretary of the League of Nations, North American Indians, who has called upon brothers and sisters to write their U.S. Senator and Congressmen urging them to kill the bills. Tom-pee-saw adds that "should it become necessary, a protest, and an appeal for justice—will be made to the United Nations Assembly, and sent to all governments of the world."

The editorial reminds the U.S. government of the Indian contribution to the white man's settlement in North America. It adds that war participation made with Indians and of warrior blood shed for the common cause—democracy has, in principle, been violated.

"Why, then," continues the editorial, "should the U.S. wish to break sacred agreements between your country and the Six Nations?"

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## Kitkatla Mourns

KITKATLA. — Death claimed two Kitkatla people during February, Mrs. Matilda Astor, who died at home at the age of 46, and Thomas Stephen Ridley, infant son of Mr. and Mrs. William Ridley, who passed away at Miller Bay Hospital, Prince Rupert. Both were buried in the Kitkatla cemetery.

A member of a prominent native family here, Mrs. Astor is survived by her husband, three sons, two daughters, six sisters, three brothers and four grandchildren.

The funeral service, conducted by Lay Leader Solomon Brown, was held at St. Paul's Church with the Kitkatla concert band in attendance. The hymns, "Safe in the Arms of Jesus" and "Rock of Ages" were sung.

THE FUNERAL PARTY was taken to the cemetery island in the boats Quetonsta, Capt. Mathew Hill, and Norma N., Capt. James Nelson.

Funeral of Thomas Stephen Ridley was held at St. Paul's Church after the body had been brought from Prince Rupert on the gillnetter S.C. 86, Capt. Paul Mason. Lay Leader Solomon Brown again conducted the service.

A song service also was held at the home of the deceased child's parents by a group of village young people directed by Jonathan Hill, organist of St. Paul's Church.

Burial took place at the cemetery Island.—Prince Rupert Daily News.

## Klemtu Woman Dies

KLEMTU, B.C.—During the early part of this month, Mary Wong of this village, died in a hospital at Victoria. The body was carried by the Coquitlam from Vancouver. Surviving are her husband and two children. Interment took place March 8th and her friends at Bella Bella came up on with Capt. Richard Carpenter to attend the funeral.



INDIANS SEEK TREATY RIGHTS—Chief Jerry Kanim (standing centre) tells Snoqualmie tribe council of 1885 treaty which promised 80 acres of land to every Indian family in Western Washington.

## 'Weeping' Words Reveal Story of Broken Pact

CARNATION, Wash.—Plaintive words came softly from the lips of Chief Jerry Kanim recently—words like weeping for promised land.

When more than 100 Western Washington tribesmen and their families came to Eagles Hall here recently at the invitation of Chief Kanim and his Snoqualmie tribe, they were disappointed.

They had planned to get new counsel to press further settlement of the 1885 treaty, which had promised 80 acres of land to every Indian family. The tribes' recent counsel, Judge Arthur E. Griffin of Seattle, died last December.

ATTY. KENNETH R. L. Simmons of Billings, Mont., who has a contract with the Yakima tribe, was to have addressed the assemblage—to tell the Indians if he thought their settlement worth pressing. But, yesterday, Chief Kanim received word that Simmons became ill at Yakima en route here and wouldn't be present.

The chief, who said he was "nearly 80," retold the story of the treaty to children during an intermission today and to their elders at the formal meeting.

"When I was a little boy, the Indians used to build great big campfires and gather us all around and tell us about the land we were supposed to get," he told the children.

Chief Kanim's uncle, Chief Pat Kanim, had been one of the signers of the document, which was written when Isaac I. Stevens was territorial governor.

"MY DEAR FRIENDS," he addressed the tribesmen from Marville, Tulalip, Sedro Woolley, Mukleshoot, Snoqualmie Falls, City and other Western Washington communities, this afternoon. "God planted the Indian on one side of the water, the White Man on the other side. We didn't go to find the White Man. The Indians never received a penny for the land taken. . . . We are waiting for the great general reservation that was promised. Our place to point out where we want this big general reservation. . . ."

The meeting was like a council of war, but the words spoken were more like weeping.

SNOQUALMIE, Muckleshoot and Snohomish tribes were represented. The men wore business suits and modern sports. The women and children wore bushkas, bobby sox and some New Look.

Only evidences of nation were Indian blankets wrapped around babies on their mothers' laps—brown skin, high cheekbones, and sadness and patience waiting for Indian heritage. Seattle Post-Intelligencer.

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## TRAGEDY FORESEEN AGAIN NEXT WINTER

# Navajos Still Need "Permanent Solution"

Two years ago a delegation of Navajo leaders went to Washington to plead for increased education. The chairman of the delegation, the late Chief Chee Dodge, spoke his piece before Congress and in time received an answer. Some of the schools which had been closed during the war were reopened. This was encouraging news when published, but a fact which received little or no publicity was that most of the schools which had been reopened had to be closed again because they were unfit for use. Nothing more was done—education for the Navajos was ignored and also ignored was the fact that the Navajos were approaching starvation.

### NOW WHAT?

A few interested individuals and organizations continued to bombard Congressmen and the newspapers with facts concerning the increasingly serious problem facing the Navajo nation.

We know the results—emergency appropriations and the generous outpouring of an aroused American public. Now what?

The same situation will come up again next winter, and the winter after unless permanent measures are taken for rehabilitation.

Help is only effective when it places the recipient in a position where he can eventually help himself.

The Navajos still need education. About three-quarters (15,000) of their children of school age may still not see the inside of a school-room.

### HOSPITALS NEEDED

Last Fall I visited three government schools on the Navajo reservation. Each accommodated about 30 pupils. They were fairly good schools, but there are not enough of them.

The Navajos need hospitals. There are still one out of every 11 Navajos with tuberculosis.

They need roads. The so-called roads of the reservation are actual menace to life.

Last, but certainly just as important, the Navajos need native industries on the reservation.

### HOME DRAWS

Too much emphasis is being given to work off the reservation. At present most of the young men are working away from home. On the reservation I found old men and women, wives, children, the sick and disabled. The Navajos love their desert home and when they have enough money they leave any job, however good, and return to their families. When the money is gone, they go back to work. This pattern is often criticized by would-be employers, but is understandable to anyone who has had to be away from home and loved ones from five to nine months at a time.

The answer to all this lies in the United States Congress.

### UP TO OURSELVES

The U.S. Constitution makes Congress' word concerning the welfare of the American Indian, consists of persons whom we elect. Therefore, the fate of our American Indians is, virtually, in our own hands.

Congress will not act unless it is instructed to do so. We have seen what was accomplished this winter, we can produce the same results for a permanent solution.

FRANK E. BECKER, Ph.D., D.D.,  
Junior Great Sachem of the  
Indian Association of  
America, Inc.  
Staten Island 4,  
New York.

## Alaska News

# Koke People Hail Army Gospel Trip

The Klawock Salvation Army has taken a gospel trip to Koke, Alaska. The commanding officers include Envoy Fred Anneskett, Sergeant-Major Robert Smith, Assistant Sergeant-Major Harry Watson. There were 35 members of the Salvation Army, and Paul Chief Cooke went along to cover the good work of the Christians. The Klawock Christian Group arrived at Koke on Feb. 5. The whole town lined the streets and back to welcome the visitors and a local reception committee announced that the visitors were to march to the local Army Citadel for a welcome meeting and there other special announcements were made. The members invited the Klawock visitors to the Presbyterian church for the evening.

FROM FEB. 5-10, the Klawock Salvation Army held their services, but 105 young and older people dedicated themselves to God. Other highlights included a musical festival held at the Alaska Native Brotherhood Hall.

On Sunday, Feb. 8, the program was: Hymn, "Onward Christian Soldiers."

2—Invocation, Envoy Fred Anneskett.

3—City Band; March.

4—Vocal Solo: "Friendship With Jesus," Paul Chief Cooke.

5—Male trio: "Teach Me to Love," George Skeek, Moses Rose, Arthur Johnson.

6—Vocal solo: "Old Rugged Cross," Robert Armour.

7—Choir: "Hold Thou My Hand," Arthur Johnson, music conductor.

8—City Band selection: "United We Stand," Walter Williams, conductor.

9—Piano solo: Schubert's Serenade, Mrs. William L. Paul.

10—Harmonica solo: "I Love Him Better Every Day."

11—Girls' trio: "Have You Counted the Cost," Vesta and Vera Williams, and Janet Grant.

12—Vocal solo: "In the Garden," by George Lewis.

13—City Band, "American Eagle," with guest band director Thomas Twist.

14—Vocal solo, "Calvary," Robert Martin.

15—Violin solo: "Liebestraum," George Lewis.

16—Bass solo, "The Great Example," Arthur Johnson.

17—Duet: "I'm Willing to Take the Cross," by Mayor and Mrs. William Dogoqua.

18—Choir: "Darkness Reigned," Arthur Johnston, conductor.

19—"Till We Meet Again," congregation.

Benediction by Adjutant of Koke Salvation Army Corp. Charles Newton. —PAUL CHIEF COOKE.

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## NEWS FROM ALBERTA

-by JOHN LAURIE

## I.A.A. Takes Strong Stand; Scores Hardships Due To 'Exclusion' Policy

## Exclusions Hit

Chief Frank Cardinal of Sucker Creek Reserve, Enilda, reports very cold weather and lots of snow. He also reported on the exclusions which have so regrettably taken place in his Agency.

The I.A.A. has taken a firm stand on this matter and brought it to the attention of the authorities responsible and to the Joint Committee in several memoranda. The I.A.A. takes the stand that anyone who has been in Treaty since his birth should not, when he is in middle age, be turned out of the Reserve to shift as best he can.

Responsibility for any errors, if there have been errors, rests with the Indian Affairs Branch and, like anyone else who makes a mistake, the Branch should be prepared to bear the brunt of its mistake and not cause unnecessary hardship and mental suffering to persons long accustomed to believe themselves eligible for Band membership.

## Band Has Right

And that brings us again to the powers vested in the Superintendent-General in Section 18 of the old Indian Act. Band membership should be, in our opinion, a matter solely for the Band to determine.

We do not believe that there would be an abuse of this power if it were vested in the Band; on the contrary, we believe that justice would be meted out capably by the people on the ground, so to speak, who know conditions and circumstances.

It is too late now to remedy the weaknesses of the scrip system and other weaknesses of earlier times. At the time the Treaties were signed, Band membership was left to the Chiefs to determine; in all justice it should be so still.

## Wesley Elected

Wesley Local (Morley) held a very successful annual meeting Feb. 28 at the home of Chief Enos Hunter. In spite of extreme cold and very deep snow there was a good attendance, among them Councillors Judas Hunter and Isaac Twoyoungmen.

Officers were elected for the ensuing year: Judea Wesley, president; Thompson Snow, vice-president; Edward Hunter, secretary; William Hunter, director.

Achievements of the past year

were reviewed and received with great satisfaction on the part of the members. The members of this local really understand what they owe to the work of the I.A.A.

William Hunter, Councillors Judas Hunter and Isaac Twoyoungmen, and the Chief spoke especially well. Lunch was served by the ladies.

## Day School Due

Another excellent meeting was held at the Sarcee Hall Feb. 15, at which a combined Band and Local Meeting took place. Events of the year were reviewed to the satisfaction of members.

Considerable discussion took place over the location of the expected day school to be erected this year, so that all children might attend with greater ease than in the past.

With the progress being made under most difficult weather conditions every winter, far greater achievements may be made if children have not so far to come. At present a number of children have to come five to six miles, a dangerous matter in an Alberta winter.

Chief Crowchild, Councillor One-spot, Bertie Crowchild and others addressed the meeting. Mrs. Crowchild, Mrs. Runner and Mrs. One-spot served lunch.

## Director Attends

Saddle Lake Local reports an enthusiastic meeting following the last meeting of the Provincial Council. The Local president, Simon Memnook, and Barner Cardinal had attended the meeting along with Lawrence Hunter, director, I.A.A.

Mr. Memnook reports that the Local members at Saddle Lake could not wait for the report of the meeting so eager were they to hear the news. He reported also that another meeting would be held before the end of the month.

## C.G.I.T. Lauded

We are pleased to observe that the Canadian Girls In Training, an organization of the United Church young girls, has inaugurated a campaign to raise \$5,200 this year.

This sum is to be devoted to the aid of the Indian people at Ahousat, B.C., to the Cote Day School, Kamsack, Sask., and to the training of Christian leaders at the Indian Residential School, Brandon, Man.

We could wish that Alberta might benefit by this campaign but we are very pleased to see a greater consciousness of Indian needs among young whites and are heartily in favor of the C.G.I.T. undertaking.

## Young Men Active

John Cardinal and Director Paul Kootenay of Alexis Band Local have recently written to ask for more membership cards. These boys are among the younger men who are taking a very active interest in the I.A.A. After all, young men are the ones who must some day direct the I.A.A.

## Duffield Reports

Secretary Sam Bird and Vice-president John Bearhead of Duffield Local report interest and activity in that reserve. Sam always sends a copy of his minutes to the office and keeps us up-to-date. He is another active young man.

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extends fraternal welcome to the Delegates to the Conference on Native Indian Affairs and wishes them every success in their noble and unselfish efforts for the betterment of the lot of their fellow man.

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H. MURPHY, 1st Vice-President  
A. McKENZIE, 2nd Vice-President  
H. PRITCHETT, Secretary-Treasurer

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# THOMAS WATTS NOW 'STRAW BOSS'

## Alberni Native Indian Handles Important Job

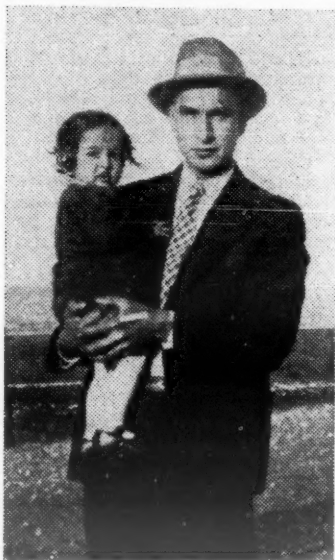
By GEORGE CLUTESI

Thomas Watts has made a name for himself in his own home town, accomplishment not easily acquired in any community.

"I, too, commenced my working days as a fisherman," reminisces Thomas Watts, a tall, teamlined young Indian just entering his forties. Born and raised in Alberni, he has spent most of his life in the surrounding area. He spent the summer of 1926 in a fishing boat," he continued, "and though I liked the life alright, I thought a steadier pay cheque was more to my liking, even if it meant a smaller salary."

With such thoughts, Tommy left the fishing and sought work in his home town of Port Alberni, and was not long before he landed a job on the waterfront as a longshoreman.

"I WAS QUITE young and slim then and I remember some of my acquaintances did not approve of my job, even going so far as to say I would quit and go back fishing in a few weeks. Deep within I resolved I would stick it out



THOMAS WATTS

and become a full-fledged longshoreman."

That was in 1927. Tommy is still sticking it out and he has realized his dreams for he has worked his way from a green hand to a gang boss, or as he put it, "straw boss."

It was no easy road to get there. In the early days and especially during the lean years of the thirties, things were pretty tough, including the job.

"I recall most vividly how we practically worked our hearts out, lifting, heaving and winging up the great lumber boats, trying to outwork the other gang, so that we might be sure of our own jobs. I used to go home so tired I could hardly move a finger. However, I gradually toughened up and pretty soon I was able to put in a day's work without much discomfort."

IT WAS NOT LONG before Tommy's boss recognized his capabilities and gave him his first promotion as a "siderunner." His responsibilities increased with his pay, as he had to see that the lumber and timbers were stowed properly,

filling in every gap with the proper lengths. Tommy studied the different lengths and then could tell at a glance what lengths were required.

He recalls he worked and sweated a long, long time in the "hole," lifting, heaving, piling endless loads of lumber and timber into the bowels of a cold dank ship. But he liked it.

"During the war I liked the idea that I may have had a hand in loading a big ship whose lumber cargo may rebuild some bombed-out home in England. Or sometimes I wondered where this ship's cargo was headed for. Would it reach its destination, or would some German U-boat blast it to smithereens!"

"ONE DAY ONE of the bosses called me and told me to tend hatch. I had not expected to get any easy job—I had been down in the hold now for 18 years.

"I was just settling my mind this would be my last promotion when the big boss asked me in a matter-of-fact way, if I would like my own gang of men. I somehow managed to say that 'I'd do my level best.'"

That was a year or so ago. Tommy is still up there and doing a fine job.

This brief interview with Tommy will prove that his capabilities and sense of responsibility are equal to those of his white brothers.

Tommy is married, has a nice home, and an enviable family of six children, three boys and three girls, and a very attractive wife. Tommy is very popular with his fellow-workers—and his decisions are respected for his knowledge pertaining to the loading of priceless lumber is a by-word.

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Brown 2 tablespoons chopped onion in butter, add 2 cups canned tomatoes, 1 tablespoon green pepper and seasonings, and cook ten minutes. Put 1 pound of Clover Leaf Canned Salmon, either whole or flaked, into a baking dish. Pour Creole sauce over the salmon, sprinkle with bread crumbs and bake in moderate oven for 15 or 20 minutes. Serves 6.



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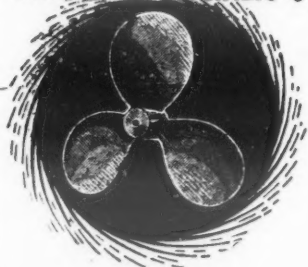
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# Army Camp's Peacetime Role Is T.B. Hospital

By AGNES BEATTIE

NANAIMO. — One of the most successful peacetime conversions from a military hospital to a sanitarium for Indians is almost complete at former Camp Nanaimo.

Since 1945, the 200-bed hospital has been used as a general institution for natives by the Indian Health Department of the Dominion Government National Health and Welfare Service.

Under the direction of Dr. D. R. Campbell, medical superintendent, the hospital functions with a staff of 81 civilians. Eleven are Indians.

Eventually to be established as a 210-bed hospital, the institution operated 10 months last year at 25 percent strength. During that time 24 non-TB's and 88 TB. patients received treatment as in-patients, while 228 out-patients received X-ray service, Dr. J. Morrow is now organizing out-patient service on local and adjoining reserves.

**PATIENTS ARE** received from all parts of the province, although Vancouver Island is the technical area to be served. Natives from as far north as Prince Rupert and the Queen Charlottes have been treated, as well as some from the interior. Chief Moses Moon of the Comox band on Vancouver Island, and Chief Paul Whitet of the Nanaimo band are two of those admitted.

The youngest patients admitted have all been boys—three newborn babies, all belonging to Nanaimo.

The very first patient admitted March 29, 1947, was Miss Ruby Joe. She belongs to the Ohiet band of Indians who live at Bamfield on the west coast of Vancouver Island. One of the prettiest girls in her ward, Ruby has been under treatment for tuberculosis of the lungs since 1943.

The oldest patient and the pet of them all, is Mrs. Mary Frank of Skookumchuck Reserve at Harrison Hot Springs. "Granny" was born in 1847 and that makes her 101 years old. She had a fractured hip and she doesn't see very well, but she is still able to chuckle at a little joke; she enjoys a nice sweet biscuit to nibble, and when any of our babies weep loud enough for her to hear, she croons a lullaby in her own language to soothe them.

**THE COMMON** language is English, for the people of one band do not as a rule speak the same language as those from another. Many of the very small children who have never spoken English in their homes, find, when they are admitted, that there is no one who speaks their tongue. Yet it does not take them very long to pick up the English language and they are soon able to make themselves understood.

Young patients undergoing lengthy treatment are not forced to discontinue their school as there is a teacher on staff who gives them instruction in their proper grades. Mrs. Castleman, who taught formerly at Port Simpson in the north, not only teaches her regular subjects, but is also well qualified to instruct in leather, shell, and bead work. Many fine articles are produced by the patients and find ready sale in Nanaimo.—News-Herald.

## Appreciation

May I ask for space in your paper so I can give gratitude to whom it is due, and thanking you for same.

I wish to extend my sincere thanks to those who took the privilege of lending a hand to a stranger by attending to the funeral of my daughter who died in Vancouver in a rooming house. Her name was Joyce George.

Owing to my condition I was unable to attend her funeral, having just got out of the hospital where I spent over two months.

Many thanks to you all.

ROBERT L. GEORGE.

## FAMOUS AMERICAN COMPLIMENTS US

The Native Voice.

Gentlemen:

Thanks sincerely for sending me two copies of the Native Voice. It makes most interesting reading.

It is by long odds the largest Indian publication I have seen. We have nothing as good in the country.

WILL ROGERS, JR.

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## COURT TURNS CASE 'UPSIDE DOWN'

# Judge 'Indicts' Gov't Neglect of Indian

Judgment by a Saskatchewan jury of "not guilty" in the manslaughter case of Charles Nah Bexie, treaty Indian of the White Bear Indian Reserve near Carlyle, Sask., has brought Canadian courts the case of neglect—not by the father of a young son, but of government unconcern for Indians and of their living conditions.

Chief Justice Brown in his charge to the jury in the case of Bexie, charged with the death of one of his children due to the fact that the child was unable to receive medical care, has brought to light a despicable system tolerated by the Dominion government today.

"WHEN YOU are considering this case, gentlemen," said Chief Justice Brown in his charge, "you have to bear this in mind: This man is not living in Arcola or Carlyle, Sask. He is not living with a telephone by his ear, or with a doctor across the street or

with a nurse within easy reach. He is on a reserve.

His Worship describes the government's role.

"These Indians are wards of the Dominion of Canada. Every white man in the Dominion is responsible for the way these Indians are treated and looked after. The department is the Indian Department. Indians were the first known inhabitants of this country."

"We pay them a certain amount of treaty money, and they get a certain amount under the Family Allowance. Indian agencies have

been established on the reserves. We have farm instructors and agents to help them."

THE QUESTION is asked . . . "but have we done all that could have been done, and all that we should have in that connection?"

With reference to White Bear Reserve the remarks have been made. Reference is then made to the man on trial.

Chief Justice Brown continued: "The fact that he has lost nine children out of 12 born by his wife is a stigma on somebody. Every one of those 12 children were born in the shack, on the farm where these people live."

"I DO NOT think we are looking after these Indian people properly when that kind of thing could have happened. And that also indicates something you (jury) have to bear in mind. You have to bear in mind the history of these people and what has been their experience in the past, before you can find Charles Nah Bexie guilty. The offence would bring him before the criminal courts."

The evidence had a bearing on the case. Charles Bexie was acquitted. The charge to the jury reached 12 persons, some spectators and some space in provincial newspapers. What will be done about the conditions which resulted in the charge of manslaughter is something happening every day on our reserves. When will it end?

Nor have educational facilities improved, said Pousma. Window Rock records show 4842 children in reservation schools December 31; 739 in mission schools; 766 in public schools, and 1700 in off-reservation schools.

THE TOTAL Navajo attendance in school is around 81000, according to Pousma, out of a total of 24,000 between the ages of 6 and 16.

Complaints have arisen among some merchants in Gallup, according to Pousma, that relief to the Navajos has caused a decline in sales to Indian customers.

"I asked them to prove it," said Pousma. "We have been careful to see that the clothing and food we have distributed has gone to families really in need."

"These people never could have been customers of local merchants in their condition. By helping improve the status of the fellow who is down, we help improve business for all."

"Public opinion throughout the country is in back of the program to help the Navajos. It is going to carry through, and as long as we are in a position to do so, we will help.—Los Angeles Examiner.

## NORTHERN CO-OP REPORTS RECORD BUSINESS IN '47

More than 14,000,000 pounds of fish were handled by the Prince Rupert Fishermen's Co-operative last year, according to production figures presented to the annual meeting of the association by K. F. Harding, general manager.

Mr. Harding delivered the report of the year's operations to more than 100 members who attended the four-day sessions of the meeting in the Oddfellows' Hall here.

Total production figures, according to the report, were 14,700,000 pounds, of which 3,600,000 pounds were landed at Co-op camps, placed strategically near fishing grounds on the north coast. Of the total, 6,000,000 pounds were frozen and the balance placed on the market fresh.

The total included 9,000,000 pounds of halibut, which amounted to about 60 percent of the total landings at Prince Rupert, 1,500,000 pounds of red spring salmon, 230,000 pounds white spring salmon, 2,500,000 pounds coho. The balance was made up of miscellaneous varieties.—Prince Rupert Daily News.

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## Indian Relief Still Vital Problem for Navajo, Hopi

GALLUP, N.M.—Relief for the suffering Navajo and Hopi Indians is still a pressing problem in northern Arizona and New Mexico.

Contrary to the general belief at the winter emergency has been met—through congressional appropriation and a nationwide response in food, cash and clothing thousands of Navajos have not been reached and are still suffering from cold, hunger and disease. NOW FROM Bert Pousma, field officer for Navajo Assistance, comes the startling revelations:

"The Window Rock relief officials are afraid the \$500,000 appropriated for Navajo and Hopi relief will all be gone within the next two months—and then what?"

Through the Navajo service welfare office, 2400 families are receiving assistance—but there are hundreds of families in dire need who have not been cared for, and they cannot receive any government assistance in time.

"Government assistance is not reaching every Navajo family," said Pousma. "In some areas the supervisors have been unable to get in to take applications because of weather and bad roads."

"Too, old people are resisting placing their thumbprints on assistance applications because when they thumbprinted pieces of paper a few years ago, the bureau of Indian Affairs took their sheep away."

GREETINGS and BEST WISHES for SUCCESS to the Delegates to the Conference on Native Indian Affairs.

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## SKIDEGATE YOUTH

(Continued from Page 4)

In addition to encouraging athletics, the club has sought to lessen the load on bereaved families by preparing graves and acting as pallbearers. Older villagers have expressed appreciation of the knowledge that, so long as the club endures, they are assured of decent burial, even should they pass on with no next of kin.

There are now approximately 25 paid members of the club, and other funds have been raised by putting on dances, by private donations, and by the usual methods used by other clubs.

At present there are no facilities for indoor sports, and the village council has granted the use of the modern village Community Hall for badminton, and all who

wish to play are accommodated through the club.

With funds originally raised for the building of a gymnasium, the club has bought a twin-projector for modern "talkies." This is owned and operated by club members without any outside aid, and with the proceeds it is the eventual aim of the club to build a finely equipped gymnasium.

During the formative, struggling years, and even lately, there have been those who have wagged their heads at the club. "Who do they think they are, anyhow?" was one typical question, followed by the remark, "They're just a bunch of young upstarts."

Today the club is accepted for what it is, an asset to the community.

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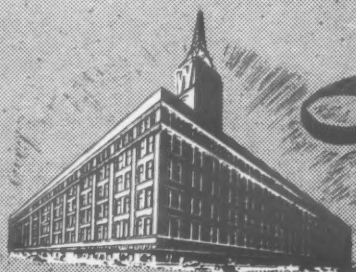


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